

Author_____

Title BIBLE. N.T. ENGLISH (MIDDLE
ENGLISH). WYCLIFFE...

Place_____

Date CA. 1425
5X

RBC
MS.
529

superv'd

Bible. N.T. English (Middle English).
Wycliffe. Selections. 15th cent.
Wycliffite Bible : ms., [ca. 1425].
1 v. (108 leaves) : vellum bound in
pigskin over boards ; 14 cm.
Described in: Sothby's London
catalog, 26th Nov. 1985, item 109.
Contents: Acts. - James. - Peter. -
John. - Jude. - Revelation.

purchased at Sotheby's auction 11-26-85 £30,800(\$50,000)

I. Wycliffe, John, d. 1384.

II. Title

cataloged 1-16-86

NcU 13029540 ROBE NOCRsl

1

2

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George Floyd
1945

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Madden



GEORGE GOYDER

Theofile first
I maid a ser-
mon of al piges þe
iþe bigan to do & te-
che i to þe dai of his
affession i which
he comādid bi þe
holy goost to his a-
pustles which he
hadde chosen to us-
hich he schewid þe
sulf aþyne after his
passiou. By many
argumētis agerig
to hem. bi fourty
dayes & speking of
þe reuine of god
and he ete 13y hi
& comādid þe þe
schulde n̄ depte fro
iectm̄. but abide
þe bihest of þe fa-
our & wilnd; þe he
he seid bi my mōu-
for ion baptisid in
wate. but ze schu-
le te baptisid in þe

holy goost. after
þese fewe dayes / þe
fore þe pat were
come to gidre arde
him & seiden / lord
wheþ in þis tyme
þou schalt restore
þe kyngdome of d-
rael. & he seid to þe
It is not zome to
knowis þe tymes & ep-
momentis. whilþ
þe sadn̄ þap putte
in his power. But
ze schule take þe
vertu of þe holy
goost. comyge fro
etone i to zou. & ze
schulen be my wit-
nesses i ierlm̄. & i
all ierlm̄. & i ierlm̄
& to all ierlm̄ of
þe erþe. & i ierlm̄
he þan seid to þe
þinges. & þe
he was i ierlm̄
a fourty dayes.

175
written
between
1851 & 1852
The Rev. J. W. Ward died
in 1856

This M. S. Translation of
Lichcliffe's was given to me
18 May 1851 by my Father
in law Samuel Merriman
of Brook Street London
M.D. who bought it more
than 50 years ago at a
Book Stall at the corner of
Bond Street & Blenheim
Street—

J. W. Ward

Waltham Rectory
near Rishon.

was noubrid am
ong vs & gat pte
of pis ser wyse / &
pis nidas hadde a
feeld of ye hure of
richidnes / & he was
hangid & al to brast
pe myddyl / & al his
entunhs were sched
a brood / And it was
muid knowen to al
men / p^r diuellið in
ierlin / so p^r pulk felde
was clepid adhelde
mak in pe language
of hem / pat is a fe
lde of blade / And it
is writē i pe bok of
saluys / pe habitacio
of hem be maid des
ert / & be yer noon
pat dwel i it / & anoy
take his buschapri
che / perfore it biho
uep of pe se me pat
lengadnd togidre
wip vs in al pe tyme

i which pe lord dyc
entrid / & wet out a
mong vs / & bigan
fio pe laptym of to
til in to ye day i wh
ich he was take vp
fio vs / p^r oon of pe se
le maid was a wit
nesse of his resur
rectione / & per order
ned tweyne / Joseph
p^r was clepid iurfa
tas p^r was uamed
matt / & matthe / & per
preiden / & serden / pou
lord pat knowest
pe hertis of al men /
scheiwe whom pou
hast chosen of pe se
tweyne / pat don ta
ake pe place of pis
pauce / & apostilled
of which nidas trel
pallid / pat he schu
to go in to his place
/ & per zane locus to
he / & pe lotte fell o

him fro her ȝe/ And
 whāne þei biheldē
 him goving i to þe
 uene/ so twey mē
 stoden besidis hem
 in white cloping/
 which also seiden/
 aȝen of galilee w
 hat stonde ze bihol
 drug in to heuene/
 þis ihu which is ta
 ke vp fro ȝou i to he
 uene/ schal come as
 ze sizen him goig i
 to heuē/ þane þei c
 neden aȝen in to ie
 rusalem fro þe hil
 pat is depid of oly
 uete/ þe hil which
 is betwis ierlm a
 half dayes iourna
 ey/ And whāne þei
 were comen i to þe
 hous. wher þei d
 weliden. geuē
 te vp i to þe seller
 þe w/ a ȝon mās

i andrew filhp/ i
 thomas. latholo
 mew/ i mathew.
 James of alphey i
 symont zelotes/ i
 uidas of iames/ al
 pese weren lastyng
 by contynewyng
 wy oo will i prei
 er as wyne i ma
 rie þe moder of
 ihu i whis bapen
 In þo daves petr
 wos up in þe myd
 dyl of bapen/ i seid
 and pete was a
 company of men
 to godre almest an
 hundred i twenty/
 Bapen it bihouep
 pat þe scripture be ful
 filled/ which þe holy
 goost bifore seid bi
 þe mouy of dauid/
 of uidas of hi pat
 was ledder of þe
 pat token ihu/ i

what wole þis pig
 be? i op scornþe &
 seide for þese me be
 ful of auste. **B**t pet
 stode wth þe enleuene
 & resid vp þis wice
 & hant to hē. ze ueris
 & al p^r diuile at ierlm.
 le þis knowē to you
 & is eewis þerue ze
 my wordis for n^{as}
 ze wenē þese le drūk
 en. whane it is now
 þe pndde oure of þe
 day/ but þis it is.
 pat was seid bi þe
 profete iohel. & it sc
 hal be i þe last dayes
 þe lord seip. **I** schal
 held out of my spi
 rit on ech flesche.
 & zoure lones & zoe
 dnytris schule pfea
 & zoure zoge me sch
 ulen se visions. &
 zoure eld me schu
 le drene swenens

& o my fuauntis & o
 my hadmadēs. **I** sc
 hal sched out of my
 spirit i þo dayes &
 þe schule pfea. &
I schal zeue grete
 wondris aboue in
 heuene. & signes i
 erpe bney. blood
 fier. & hete. & smoke.
 þe sone schal be tur
 ned i to derkmessis
 & þe moone i to blod
 bfore p^r þe grete. &
 þe open day of þe lord
 come. & it schal be ech
 man wth. & eu schal
 depe to heip þe name
 of þe lord. schal be
 saif. ze me of. & i
 here ze þese wordis
Ihs of nazareth a
 man preued of god
 bfore you bi itues
 & wondris & toke
 mys. which god dide
 bi hi i þe myddil of you

matthe And he is
as no ūbrīd w^{pe}
enleuene aplis. n

And whane pe
dayes of p^{ete}
coft werē fillid: al
pe discipulis werē
togidre ī pe same
place: & lodeply per
was maad a soum
fio heuene as of a
giete wynde com
yng: & it fillid all
pe hous where pei
satten: & diuers tū
gis as fier agerū
o hē: & it sat o ech of
hē: & al werē fillid
w^{pe} hoh goost: & pei
bigūne to speke diuise
langagis. as pe ho
ly goost zaf to hē to
spek: & p^{we} werē ī ierl
dwelīg: mē ierū is
religiōse mē of ech
nacione p^{is} vnd
heuene. And whān

pis wyce was made
pe miltitūde came
to gidre: & was asto
nyed ī port: for ech
mā herd hē speke ī his
lāgage: & al werē asto
nyed: & wōdūde: & sei
de togidre. wherū
al p^{ete} p^{speke} hē tē mē
of galilee: & hou her
de we ech mā his lā
gage ī which we tē
torn of iūti & medi
& elanute: & pei p^{dis}
elē at mesopotame
ūde: & arūdie: & p^{ote}
& alie frigie & p^{asile}
egypt: & pe p^{ries} of li
bie p^{is} aloue liene
& colyges. romaynes.
& ierūis. p^{lelitis} mē
of aete: & of ambie
we han herd hē spe
kūg ī oure lāgagis: se
giete yiges of god
& al werē astonyed:
& wōdūde: & sei de togidre

And

ze seē & herē / for dan-
 d stied n^t m to heuē
 nes / 28th he seip pe lord
 seid to my lord / sitt / p^r
 ou my rythals / til I
 putte pin ennympes
 pe dool of pi feet / p^r
 fore moost certenly
 wat al pe hous of
 isrl^l / pat god maad
 hi lope lord / & cū pis
 ihū ishom ze cruasi-
 eden / whāne pei herde
 pelse piges / pei were
 cōpūde i her t^r / & pei se-
 ide to petir / & to op^r ap-
 stlis / Wriien what sch-
 ule we seie / & pet seid
 to he / do ze penance / &
 ech of zou be baptisid i
 pe name of ihū cristi
 i to remysliou of zoe
 synes / & ze schulen
 take pe zift of pe ho-
 ly gost / for pe bihest
 is to zou / & to zoe lōnes
 & to al p^r ten fer / wh
 ich

cū oure lord god hap
 depid / Also is op^r wor-
 dis ful many he wat
 nessed to hem / & mo-
 nessed hem / & seid / be
 ze saued fro pis sch-
 ebid genacione / pane
 pei p^r restep uede his
 word were baptisid /
 & i p^r cap coulis were
 encreesyd / Aboute
 pre pouland / & were
 lastygly stabul i pe
 techyng of pe apstlis .
 & i comynyng of bre-
 kyng of breed / & m^r
 preiers / & drede was
 maad to ech man / &
 many wondris / & sig-
 nes were done bi pe
 apstlis i ierlm^l / &
 giete drede was i al
 & al p^r beleuede were
 togidre / & hadde all
 ynges comune / pei
 lolden possessions
 & catell / & deytiden

as ze write / ze tūetid
 eu lī ⁊ kullid bi pe
 yondis of wickid me
 bi cocept dēmynd ⁊
 bitakē bi pe bifore k-
 nowyng of god w hō
 god reſid w hāne for
 ois of hell weren
 unloude bi p^r h^ris
 ypoſitūil p^r he wer hol-
 dē eſt for dauid ſey
 of h^r / I lye a fer pe lord
 bifore me eūmore
 for he is on my rygh-
 tē p^r / he n^t moued for
 pis ryg my hert is
 roved is my tūg maad
 ful out iore ⁊ more ou
 my fleſch ſchal reſt in
 hope / for yon ſchalt not
 leue my ſoule i hell
 ney p^r ſchalt zene p^r
 holy to ſe corrupaon
 pon haſt maad know
 ē to me pe weyes of
 b^r / p^r ſchalt ſil me i
 my rpe w^t p^r face /

Bripen be a leueful
 loldh to ſeie to zou
 of pe putruw dauid
 for he is deed ⁊ buri-
 ed ⁊ his ſepulcre is
 among vs i to pis
 day / perfore w hāne
 he was a pphete ⁊
 wiſt pat w a giete
 ope god hadde liuozn
 to h^r p^r of pe fruyte
 of h^ris lūnd ſchulde
 oon ſitte on his ſete
 he ſeyng a fer ſprik
 of pe reſurrection
 of criſt / for he was
 neyur leſt i hell
 ney h^ris fleſch ſize cor-
 rupaon / god reſid
 pis ih^r / to w hō we
 all leu witneſſis / per-
 fore he was enhaūſid
 bi pe ryghōd of god
 ⁊ reuuz pe biſch of
 pe heh goſt p^r he rich
 of pe ſūd / he ſchēde
 oute pis ſpirit pat

& he heued him vp/ and
 anon his leggis & his
 feet weren sound to
 gidre/ and he lepid &
 stode & wandride/ and
 he coute wy hem in
 to re temple. & wan
 dride & lepid & heried
 god/ and alle re peple
 say him wallynge
 & heringge god/ and
 rei knewen him: yac
 he it was yac satte at
 almes at re faire gate
 of re temple/ and rei
 weren fillid wy won
 dyrng & stonnyng
 of mynde in yac yng
 yac bifolde to him of
 whane rei seien per
 & jon: al re peple ran
 to hem at re porche
 yac was depid of sa
 lamon: & wondriden
 greely/ and peter
 sez & answeryden to f
 peple/ men of israel:

what wondren ze in
 ris ring. eij what be
 holden ze vs. as bi de
 vne eij power. we
 madden ris man for to
 wallie: god of abraham
 & god of isaac & god
 of jacob. god of our
 fadris: hay glorified
 his sone ihu. whom
 ze bitrueden & denyed
 before re face of pala
 ce: whane he denyde
 him to be denyed/ but
 ze denyed re holy & try
 fid: & arien. unanste
 re to be zonen to you/ &
 ze slouen re makere
 of lyf: whom god
 reifid fro dey of who
 we be witnesis/ and
 in re fey of his name:
 he hay confermed ris
 man whom ze seen
 & kuowen/ re name
 of him & re fey yac
 is bi him. jaf to ris

po pinges to al me
 as it was nede to
 ech / & ech day per
 dwelliden stabily
 wip so will i pe
 tempil & brake
 breed about hou
 sis & token mete
 wip ful out ioie
 & symphies of
 hert & herieden
 to godur god &
 hadden grace to
 al pe folk / & pe lo
 id entrecid hem
 pat weren ma
 ad luf ech dape
 in to pe same p
 yng. Sta. in.

Ad petir &
 ion wente
 up in to pe tem
 pil / at pe nyne
 houre of prey
 nge / And a man
 pat was lame
 fro pe wombe

of his modur
 was borne / and
 was leved ech
 day at pe gate
 of pe temple
 pat is seyd fer
 to axe almes of
 men pat entri
 den in to pe tem
 ple. & his wh
 anne he seze pe
 tre & ion begg
 yng to entre
 in to pe temple
 preied pat he sch
 uld take almes
 & petir is wip ion bi
 helde on hi & seiden
 bihold p ito vs & he
 biheld ito he & hop
 id p he schuld tak su
 wth of he b petir seid
 haue new fili ne go
 de. b p pat / haue / zen
 to pec / i pe name of
 ihu cr of mizeret rle
 vpt go & he tok hi bi
 pe rixthod

peple: re p̄stis ⁊ ma-
gistratis of re temple ⁊
re saduaries camen
to pou hem sorowiden
pat rei miȝten re pe-
ple: ⁊ teldu in ih̄u
re azenrlyuge fro
dey/ and rei ledu h̄o
dis ou hem: ⁊ putn
du hem in to ward
in to re morow/ for it
w̄s panue enenide/ b̄
many of hem pat had
den herd re word: be-
leuedu/ and re nou-
bre of men was ma-
de fyne þoulandis/
and aȝenwe it was
don. ⁊ re þuas of
hem ⁊ eldis men ⁊
fifis were gadrid i
iherusalem ⁊ amas
þuce of p̄stis and ca-
fas ⁊ joon ⁊ alisam-
dre: ⁊ hou many e-
were weren of re kya-
de of prestis/ and

rei semden hem in re
mydd: ⁊ ariden/ in wh̄
it̄ue cy in what na-
me: han ze don ris-
ring: ⁊ panue peter
was ⁊ teld wif re ho-
ly ghoſt: ⁊ seide to hem/
ze þuas of re peple ⁊
ze eldis men here ze/
if we to day le denyd
in re good deed of ali-
lie man. in re þou ris-
uame is maad safe:
be it knowen to þou
al ⁊ to al re peple of
israel/ pat in re ua-
me of ih̄u crist of naya-
recth. whom ze crucifi-
den. whom god resid
fro dey: in ris vis n̄
stondy hoale. bifore
þou/ ris is re ston:
which was repned
of þou buldyng/ whi-
ch is made in to re heed
of re corne: ⁊ hech is
not in ouy opir/ for

man ful hech in pe
syt of al þou/ and now
brysen þi woot: þi bi
bulwyrge ze dide as
also þoure prynces/bt
god þat bifore telle bi
pe mony of al profetis.
þat his eft schilde
suffre: þay fillid so/
þfore be ze repentant
be ze conuertid: þat
þi synes be down away/
þat whane þe tymes of
refreschyng schulen
come fro þe syt of þe
lord/ and he schal sen
de þilk ihu crist þat
is now þchid to þou/
whom hit bihoney
henene to resceyue:
into þe tymes of resu
rtaon of al yngis.
whiche þe lord spake
bi þe mony of his ho
ly profetis fro þe
world/ for moyses sei
de/ for þe lord þoure

god schal reise to þou
a profete of þoe brysen:
as me/ ze schulen here
hym bi al yngis. what
euer he schal speke
to þou/ and it schal be
þat eny man þat schal
not here þilk profete.
schal be distrid fro þe
peple/ and al profe
tis fro samuel & aft
ward þat spoken:
relden þese daies/ but
ze ten þe sones of pro
fets & of þe testament
þat god ordeyned to
þoure sadus: & seide
to abrahā/ in þi seed
alle þe meynes of þe
erþe schulen be bless
id/ god reid his so
ne first to þou. & sent
hym blessinge þou: þ
ech man conuerte hi
fro his wickednesse/

And whyle þe
spoken to þe

ueri opur name vnd
heuen is gonen to
men. in which u bi-
honer vs to be made
saaf / and þei hye þe
stidfastnesse of peter
z of jon: for it was
founden þat þei we-
ren men bulcaryd z
leiyed men. z þei wo-
drid z luewen hem
þat þei were wth ihu /
and þei hye þe man þ^r
was heeld stouidige
wth hem: z þei myz-
noping azenleie / but
þei comandiden he
to go fori wthout
þe cōseil: z þei spa-
ken to gidie z seid /
what schulen we do
e to þese men / for þe
sygne is made knowe
bi hem: to al men þ^r
diuelen at ierlm / ic
is open z we mow a-
deupe / but þat it be

nomore prophesid
in to þe peple: mana-
se we to hem. þat þei
speke nomore in þis
name to ony men /
and þei depid hem z
denouceden hem: þat
on no mane þei schul-
den speke. uer^y teche
in þe name of ihu / b^t
peter z jon answere-
den: z seiden to hem / if
it be rythful in þe syt
of god to here þou in-
jur. þan god: demeze /
for we moten nedis
speke so pingis: þat
we han seien z heerd /
and þei manascedyn
z lesten hem z founde
not þou þei schulen
pynsche he for þe pe-
ple / for alle men daci-
fiden þat ping þ^r was
doon in þat þat was
bisalle / for þe man was
more þan of forty

not ym. and whāne
it w^d seeld it was in
r power: / wh^h hast
you putt y^e ring
in y^e hert / you hast
not tied to men: b^t to
god / manye herde
y^ese wordis / & feld to
it / it was deed / and
gret dred was mād
on al y^eat herden / &
younge men risen and
mōvden hym a woy:
& baren hym out be
neden / and y^e was
made as a space of
y^e ouer: & h^o hinc
we not y^eat yung y^e
was doñ. & entide
and peter answerde
to hir / woman leue
to me: wherū y^e sel
den y^e feld for loyng
dye: / and sche seide she
for loyngdye / and pe
ter seied to hir / what
bi sell in yon to dep

te y^e spirit of y^e lord:
lo y^e sect of hem pat
han buried y^eu hōu
boud y^eu at y^e dore:
& y^ei schulen bere y^ee
out / a noon sche fel
de don at his feet: &
died / and y^e zonge
men entiden & fōndē
hir deed. & y^ei baren
hir out & burieden to
hir housboud / and
gret dred was ma
de in al y^e church: &
in to alle y^e herden y^e
se yungis // And by y^e
hondis of y^e aposthis:
figures and many wo
dus weren maid in
y^e peple / and al were
of con a word in y^e
porche of salomon /
but noman of opy
durstē loyng hym
sulf wth hem: but y^e
peple magnifieden
hem / and y^e multi

wy tust / And of re
multitude of men bile-
cynge: was conuert
t con wil / neu ony
man seide ony ying of
yo yingis. rat he wil
dide to le his owne:
but al yingis weren
commne to hem / and
wy greet itue yea
posstis zeldiden wit
uellinge of yea zenri-
linge of ishaist ou
re lord: t greet gce
w's mal hem / for nei
ry ony ned y man
re's amouge hem / for
hou many eue were
possestounis of feldis
ey of housis: rei sei-
den t brouzten re pri-
tis of yo yingis rat
rei seiden: t leiden in
fore re feet of re a-
posstis / and it was
departid to eche: as it
was need to ech / for

for iosep y was na-
med barlabas of a
posstis. rat is to seie
re sone of confort of
re bynage of leuy a-
uian of cyrie: wha-
ne he had a feeld sel-
de it t brouzt re pri-
ys t leide it bifore
re feet of apostis

But aman ana-
nye bi name
wy sathur his wyf
seiden a feeld / and re
frauidide of re price
of re feeld t his wy-
fe w's wyngce / a bdy
brouzt aparte t lei-
de bifore re feet of re
apostis / and pter
seid to him / ananye
whi hay sathanas
temptid yin hert y
for he to re hely go-
ost: t to defraude
re prys of re feeld
wher it buseld w's

zen & teelden & leiden/
 we fouden p̄n som
 schute wip al diligē
 te: & re keperis stō
 dunge at re zans/b̄
 we opnedē & fonde
 no man ȳ ine/and
 as re magistratis
 of re temple. & re p̄n
 as of priestis herden
 re se wordis: re don
 tiden of hem what
 was don/b̄nt mā
 cam: & teeld to hem/
 for lo yo men which
 ze han put in p̄low:
 len in re temple and
 stonden & techen re
 peple/rau re magis
 tratis went wip re
 mynystris & brouȝtē
 hem wip out violē
 ce/for rei dyeden re
 peple: lest rei schul
 den be stoned/and
 whāne rei hadden

brouȝt hem: rei set
 tiden hem in re coun
 sel/and p̄uce of pie
 stis: arde hem & sad/
 in comāndement we
 comāndēden to you:
 pat ze schulden not to
 che in ris name/and
 lo ze han fulhd ȳrlu
 wip ȳōe techunge: & ze
 wolden vange on re
 blod of ris man/
 and petre answerd
 & re ap̄st̄is & leiden/
 it b̄hōney to olerē
 to god: more ran to
 meū/god of oure fa
 d̄ris ȳrlid thū who
 ze slowen: hangȝe
 in a tree/god eulȝā
 tid wip his ȳrl̄ōnd
 ris p̄uce & saueoure:
 pat penaūce were ze
 ne in to is̄nd & re
 myssiōn of synes/&
 we len ȳrl̄ēssis of

tude of men & of wo-
men bilcenyng in
ye lord: was more
encreased / so yat yei bro-
ughten oute like men
into strygus: & leide
in hit beedris & cou-
chys / yat whāne ye
ter cam. namely ye
schadewe of hym schu-
ld schadewe eche of
hem: and yei schul-
den be deliuerid fro
her sekencess / and ye
multitude of citis
wyz to ierlm ran bri-
gynge sekemen / yat
weien traueid of
vudene spiritis. whi-
che alle weien hechid

But ye pruce of p̄stis
was by. & al yat we-
ren w̄ hym. yat is p̄-
cise of saduceis: &
weien fillid w̄ ye en-
uye / and leiden hon-

dis ou ye apostlis: &
puttiden hem in ye
comyn warde / but
ye angel of ye lord o-
penyd le wyz ye ja-
tis of ye p̄son: & led-
de hem out & leid / go ye
& stonde ye & speke in
ye temple to ye peple:
al ye wordis of yis ly-
yf / whom whāne yei
hadden herd yei entra-
den early in to ye tēple
& tauyten / and ye p̄-
ce of p̄stis cam and
yei yat weien w̄ yis
& clepiden to gidie ye
council & alle ye eldre
men of ye chydren of
israel: & senten to ye p̄-
son: yat yei schulden
be brouyt fory / and ye
myuystis camen yei
fonden hem not. &
for ye p̄son was ope-
ned: yei turneden a

den nomore spei i re
uame of ihu & rei letē
hem go/ and rei wen
ten ioringe fro re sit
of re cōsule: pat rei
weiren had wori to
suffre dispulynge for
re name of ihu/ but
eche daie rei cessid
not in re temple & a
boute housis: to te
che & to pche ihu i tē

But in re vi-
daies. whan
re noumbe of discipuls
encreasid: re greuis
gruacheden azen re e-
briewis. for pat her
widows weren despi-
sid in eny daies my-
nystryng/ and re. xij.
depeden togidre re
unmultitude of disspil
& leiden. it is not ryt
ful i we leuen re wor-
de of god: & mynyste-
ryn to bapdis i fore

bripen biholdre ze mē
of jou. of god fa-
me ful of re holy go-
ost & of wisdom: whi-
che we schule ordeyne
on pis werk/ for we
schulen be bily to pre-
i pche re word of god/
and re word pleid
infor al re mannaide/
and rei cheleden stee-
ne aman ful of ten-
t & of re holy gost. &
philip & promachon
canon & tymon & par-
manan & nycol a co-
melyngre aman of an-
tioche/ rei ordeyned re
se infor re sit of a-
postlis: & rei pre-
leiden housis on hem/
and re word of re lord
werid: & re noumbe of
re discipulis in ierlm was
myche multiplied. al
so myche compaigne
of preestis: olivern to

. ii .

these wordis. & yehoy
 kyng gress whom god
 gaf to alle oberchige
 to hym/ whāne yehoi
 herden yese ringis: y
 & weren turnmentid.
 & yoyten for to slec
 hem/ but amaurow
 in yē counseil. aban
 see gamaliel bi name
 a doctour of yē lawe.
 a worshipful man
 to alle yē peple: and
 comandid yē men
 to be putte wythout
 forp. for awhile/ and
 he seide to hem/ yē mē
 of israhel take cōseil
 to yōuself on yese
 men: what ye schu
 len do/ bifore yese da
 res theoda' pat seide
 hym fult to be sū mā:
 to whom auoubrē of
 men consenadē. abo
 ute fūme hūdynd/
 which was slayner

& alle pat biluēde to
 hym: werē disparphid
 & brougt to nouzt/
 after yis judas of
 galilee was in yē da
 res of professiō. &
 turned a were yē pe
 ple aft' hym/ and al
 thou many enē consēt
 iden to hi: werē sta
 tid. & he perischid/ &
 now yfore y seie to y:
 departe ye fro yese mē:
 and suffre ye hem/
 for if yis consēle cri
 werdis is of men:
 it schal be vn dōn/
 but if it is of god:
 ye moū not vn dō hē.
 lest peranēure ye le
 forinden to repūgue
 god/ and yei consenti
 den to hym. & yei de
 yiden to gidre yē a
 posthis/ and deuou
 seken to hem pat we
 ren becn: pat yei schul

þe fey / And steneue ful
 of gr̃t & streulye. made
 woundis & greet signes
 in þe peple / but sume
 risen of þe syuago þat
 was clepid libertines
 & creuentis. and of
 men of alsamudre. &
 of hem þat weren of
 alia & of alpe. and di
 spunden w̃ steneue / and
 þei myȝten not wy
 stand þe wisdom & þe
 spyt þat spak / þat
 þei þuclly senten mē
 þat schulden lere þat
 þei herden him seȝige
 wordis of blassemye
 aȝens moyses & god /
 and so þei moueden to
 gidre þe peple : & þe ci
 dre men & þe sribro / &
 þei rancen to gidre & to
 ken him : & brouȝten
 in to þe conselle / and
 þei ordayned fulle wa
 nestis. & seȝd þis mā

reesip not to speke wor
 dis aȝens þe holy pla
 ce & þe laue / for we her
 den him seȝunge þat
 þis ih̃s of nazaret
 schal distric þis pla
 ce : & schal chaunge
 þe tridiciouns which
 moyses took to us /
 and al men þat sat
 in þe consell biȝeel
 den him : & saion his
 face as þe face of an
 aungel / vii. c.

And þe þat
 of p̃ictis lei
 de to steneue / wher
 sele ringis hau hem
 so : which seid biȝen
 & fadris here is god
 of glorie apperid to õ
 fadir abraha. whan
 he w̃s in mesopo
 tanye. bifore þat he
 dwelld in arrian :
 & seid to him / go out
 of p̃load & of p̃liȝn

israel and whāne he
sayz a man sufferinge
wronge: he vengide
him. & dide veniaūce
for him pat sufferde
re wronge & he killde
re egypcian/ for he ges
side pat his brisen sch
ilde vnderstond. pat
god schide zene hem to
helve bi re hond of hi/
but re vnderstod not/
for in re day fuyng
he apperid to hem sh
dyng: & he acordide
hem in pees & seide/ me
re brisen whi noi
en ze eche of: but
he nat dide re wronge
to his uenidore: put
tid hi awey & seide/
who ordeyned re pu
ce & douneliman oubo:
wher you wolt flee
me: as iusturday yⁿ
killidit re egypcian:

and in re woide mo
sces siz: & was made
a comelyng in re lōd
of madian. wher he
bigate twey sones/ &
whāne he had fullde
fourty zeer: an angel
apperid to him i face
of flawme of a bndch
in desert of re moite
of syua/ and moisees
siz & wondride on re
siz/ and whāne he nei
zed to bihold: re boie
of re lōd was maad
to hi & seide/ i am god
of so fadris. god of
abrahā. god of isaac.
god of iacobe/ youlde
was made tremblige:
& durst not bihold: b^t
god seide to him/ do of
re scham of yⁿ feet/
for re place in whiche
you stondist: is hoh
er re/ i sepyge sepy re

gypte: he sente oure fa-
dres first/ and in ye se-
conde tyme Joseph was
knowen of his buyen:
7 his kyn was made
knowen to pharaun/ and
Joseph sente 7 clepid
Jacob his fadir: al his
hyured seuen tyfye
men/ and Jacob cam
dun in to egypte 7 was
dred: he 7 oure fadres/
and yee weren triula-
te in to sichen and
weren leide in ye septi-
car pat abraham bo-
mye bi price of selue
of ye sonnes of emor:
ye sone of sichen/ and
ye tyme of ye biheest
cam my which god
has knowleschid to
abraham: ye peple
werd 7 multiplied
in egypte/ til anopre
kyng rood in egypte:
which knewe not

Joseph/ 7 is biggid of
hyn 7 turnente ou-
re fadres: pat pharaun
den put away her
yonge children. for pharaun
schulde not lyue/ in ye
same tyme moyses
was born: 7 he was
loued of god 7 he was
nonschid yee mo-
neys in ye hous of
his fadir/ and whan
ue he was put out
in ye flood: ye dought
of pharaun toke hi vp
7 nonschid hi in to his
sone/ and moyses was
lerned in al wisdom
of ye egyptians: 7 he
was myxy in his
wordis 7 werkis/ bi
whiche ye tyme of
fourtye yeeer was ful-
fid to hyme. it roos by
m: 7 his heet. pat he
schulde visite his bre-
thren ye sonnes of

ye hons of israel offer
den to me slepne sarn-
fices: en sarnas four-
ty zenis in desert: and
ye han taken ye taber-
nade of moloc and ye
sterre of zour god tru
sam: sygues rat ye ha
made to ~~the~~ schyze
hem/ and i schal tül
late zon in to babilony
e/ the tabernacle of is
witnessinge was w^t
oure fadris in desert:
as god disposid to he
and spake to moises/
rat he schuld make it
after ye forme rat he
sez/ which also oure fa-
dys token wyf ihu x
brouzten in to ye pos-
session of heven wen:
which god putte a
wey fro ye face of o^r
fadris. til in ye daunce
of dauid/ rat sond g^d
a nentis god: and

and rat he schuld fyne
a tabernacle to god of
jacob/ but salamon
badid au hons to hi/ re
but ye hye god dwel
hy not in pugis made
in hord: as he sen bi
ye profete/ heuene is a
sete to me: i re cye is ye
schol of my feet/ wher
hous schule ye bad to
me sen ye lord. cyr
what place is of my
refuge: wher my
hond made not alle
rese pugis: ray har-
de nol and vnarma-
did hertis z eard zc
wyf stonde more
ye holy gost/ and as
zour fadris: to ze/
whom of ye profetes
han zoe fadris pur-
sued it han slayn he
rat before telden of
wynge of ye rit-
tul man/ whos tra

turne out of my pe-
 ple that is in egypte &
 I herd ye mourninge of
 hem: and I cam down to
 deliuer hem/ and now
 come you: & I schal
 sende yee in to egypte/
 yis moises whom yee
 deriden serpyge. who
 ordeynede yee prince &
 domesman on vs/ god
 sende yis prince & azen
 biere wip ye hond of
 ye engel. yat apperide
 to hy in ye bulche/ yis
 moises ledde hem out:
 & dide wondrous & signes
 in ye lond of egypte. &
 in ye reed see. & in de-
 sert forty zenis/ yis
 moises yat sende to ye
 sonnes of israel/ god
 schal wile to you a pro-
 fete of youre bryden.
 as me ye schulen he-
 re hy/ yis it was yat
 was in ye church in

valuerelle wip ye an-
 gel yat spake to hym
 in ye mount of syna &
 wip oure fadris: whi-
 ch took wordis of Iys
 to zene to us to who
 oure fadris wold not
 obere: but puttyn hy
 away. & were turned
 away in hertis in to e-
 gipt. serpyge to aaron/
 make you to us god-
 dis yat schulle go bifo-
 vs/ for to yis moises y
 ledde us out of yelond
 of egypte: we witen
 not what is don to hy
 and maden a call in to
 ye daies: & offrid a sacri-
 fice to ye matruet/ &
 yee weren glad in ye
 werkes of hee hondis/
 and god turned & bi-
 toke he to serue to ye
 kuythode of heuene:
 as it is witen in ye
 booke of profetes/ wher

madeu gret mooring
e oulym / but saule
gretly distred re
churcj & entred by
houfis: & diouys wif
& wifmen. & by toke
hem into pson: & re
rat iweien stand:
passiden for. pchig
e re word of god.
And philip cam doun
in to actee of samaria:
and pchide to iher
luf: and re peple sa
ue tent to re kyng
is rat weren send of
philip: wif ouer
heerynge & sepyge re
segues rat he dide
for many of he rat
hadden vndeue
spiris: criden wif
a gret boue & wen
ten oute: and many
like in re paleste &
crold weren heeld:
re fore gret iore

was made in rat ac
e / but rer was amā
in rat ac whos na
me was symon a
wicche. rat had dis
seynd re folk of sa
marie. sepyge: rat
hun sal was sū gret
man / whom alle her
kueden fro re lest to
re moste: and seiden
ris is vne of god: re
wydj is clepid gret
and leuuden in for
longe tyme he hadde
maddid hem wif
wicche crastis / but
whāne re hadden vi
leued to philip rat
pchide of re kyngd
of god: men & wifme
weren baptisid in re
name of an crā
and pāne also symo
unt hi sal bleued
and whāne he was
baptisid: he droue

townis & manfleens ye
werē now/whiche to
ken ye laue in ordina
unce of angels: and
hau not kept it/ and
yei herden pefe ringis
& werē dūilly turnē
tid in her hertis. and
grēueden wip teep o
hūm/ but whāne ſe
neue was ful of ye
holy goſt: he biheld
in to heuene & ſey ye
glorie of god. & ihū
ſtoudyng on ye ryt
half of ye vertu of
god/ and he ſeide/ lo
I ſe heuene opened:
& māny ſone ſtoud
dyng on ye rythalf
of ye iūne of god and
yei crieden w̄ agrette
voute & ſtoppiden her
re eers & maden wip
cōwā an aſſaunt in
to hūm/ and yei broun
ten hūm out of ye cit

ci: & ſtounded/ and ye
witneſſis diden of he
re cloris. biſidus ye
feet of a yonge man
pat was clepid ſaulc/
and yei ſtoneden ſe
bene. ȳ clepid god
to helpe & ſeide/ lord
ihū reſcye my ſpi
rit/ and he knelid &
criede wip agrette voi
ce & ſeide/ lord ſeme n
y to hem yis ſyne &
whāne he had ſeide
yis yig he died/ v̄m. i
But ſaulc was
conſentynge
to his deap/ and gre
te perſecution was
made pat day in ye chur
ch pat was in ierūſa
and alle men werē
ſcaterid in ye ciuitie
co of iudee & ſama
rie: out taken & a
poſſiblis/ but god w̄
brieden ſeueue: and

rele ymselfe pat he ha
leid come ou me/ &
re witnesseiden & spa
ke re word of re lord:
& reden azen to ierlm/
& pchiden to many
cuntrees of samari
tans/ And re aūgel
of re lord spake to
philip & leid/ rise p^u
& go azen re sonp.
to re wey pat goop
dū fū ierlm in to ga
la. yis is desert/ and
he wos & went fōr/
and lo a man of ethi
opie. a mysa man ser
uant a geldynge
of re quene Candace
of ethiopiens. whi
che was ou alle ri
chesse: cam fōr to
woldynge in ieru
salem and he turned
azen fūtyuge on his
chare: & redynge y
saie re profete/ and

re spirit leid to philip/
neise you: & ioyne re
to re chare/ and fi
lip rau to & hard hi
redynge ysaie re pro
fete/ and he leid/ get
fist you wher you
vnderstondist what
ying you redist: &
he leid/ how may y
if nomian schewe to
me: and he pried fi
lip: pat he schuld co
me vp. & fūre wy
thū/ and y mace
of re scripture pat he
redde: was yis/ as a
schep he was ledde
to fleynge/ and as a
lonke bāre man
pat schery thou is
doubte wyout doute
so he opened ut his
mony/ in myneste
his dūm was taken
vp/ who schal telle re
geniacon of ynnis for

rele ymms pat re ha
leid come ou me/ &
re witnesiden & spa
ke re word of re lord:
& zeden azen to ierlm/
& pchiden to many
cuntries of samari-
tans/ And re angel
of re lord spake to
philip & leid/ rise p^u
& go mens re sonp.
to re wey pat goop
dū fro ierlm in to ga-
sa. yis is desert/ and
he roos & went four/
and lo auian of ethi-
opie. a myn man for
uarunt. a gelydunge
of re quene sandace
of ethiopiens. whi-
che was ou alle ri-
chestis: cum for to
worshippe in ieru-
salem and he turned
azen satyuge on his
chare: & redyuge y-
saie re profete/ and

re spirit leid to filip/
neise you: & ioyne re
to re chare/ and fi-
lip rau to & hard hi
redyuge ysaie re pro-
fete/ and he leid/ get-
fist you wher: you
vnderstondist what
ying you redist: &
he leid/ how may y
if nomian schewe to
me: / and he p^{re}ed fi-
lip: pat he schuld co-
me vp. & lare wy-
sp^{re}/ and y^e place
of re scripture pat he
redde: was yis/ as a
schep he was ledde
to sheyde/ and as a
louer bāre. man
pat larey y^eu is
donde wyout boue:
so he opened uot his
mony/ in myneste
his don was taken
up/ who schal telle re
geniacon of ymms for

to philip/ and he seȝ
also þat signes & grette
uirtue weren don: & it
was astonysed & wou
nded/ But whōne þe
apostles þat were at
ierlm hadden hard þ
samane had rescey
ued þe word of god:
þei sente to hem pet
& jon/ and whāne þei
cāmen. þei friden for
hem þat schuld rescey
ue þe holy gost/ for
he cam not yet in to
ony of hem: but þei
weren baptysed only
in þe name of þe lord
ihū cūt/ þāne þei lēt
hondis on hem: & þei
resceyueden þe holy go
ost/ And whāne Sym
mon had seyne þ
þe holy gost was do
nen vntyng on of
hondis of þe apostles:
& he proferd to hem

mony & seid/ zeue ye
also þis power þat
whom eue & schalley
on myn hondis: þat
he resceyue þe holy go
ost/ but pet seyd to hi
þi money is wip þe
into p̄diciōn: for þ
gessedist þe iuste of god
schuld be had for mo
nyce/ þere is no part
ne sorte to þee in þis
word/ for þu herst is
not ryȝt ful before
god/ þerfore do þou
penunce for þis vic
ludnesse of þee. & þis
god: if þatmenoure
þis yongt of þu herst
be forȝon to þee/ for
þe þat þou harte in
re galle of biternesse:
& in þe land of vic
ludnesse/ and Symo
un answered: & seid/
þis se for me to þe
lord: þat no prync of

Deedis of aposthis

iorney: he wifeld pat
 he cam ney to da-
 mazio: and to depu-
 ly alyt frys he nere
 schoon aboute hym: &
 he feld to re erpe: &
 herd a voice ferynge
 to hym / laul laul
 what pynest von
 me: / and he feld /
 who art thou to w:
 and he feld / i am ihs
 of natyry: whom
 von purfuest / it is
 herd to see to take
 azeno ye pridic / &
 he tremblud & von
 lord & feld / lord whi
 walt von yat qd: /
 and re lord feld to
 hym / rise vp & entre
 in to ye cite: & it fch
 al he feld to see: whi
 it wifouney see to do /
 and so yat wente
 wif foun foun afte
 uyd / for rei herdu

anore: but rei fery
 no man / and laul
 roos fto re erpe: wha
 ne ihs ren werc o-
 reued: he fery no rig /
 and rei drowen he
 in ye hondis: & ledn
 hym in to damazio:
 and was he pre d-
 es not ferynge: & he
 ece uot nerye brik /
 and a dylaple carmay
 e by name: was at da-
 wazio: and re lord
 feld to hym in a wif-
 on / ane ry: and he
 feld / to f lord / and re
 lord feld to hym / rise
 von & go in to afte
 pat is depid rems:
 & like in re hors of
 iuda Saul by name
 of taks: ihs to he pi-
 er / and he fery a man
 anore by name en
 tyng & ferynge on
 hym hondis: pat he

his luf schet he said
a lver firs þe wold
re geldunge. and
to phily & inde / & he
leche þee: of what
fete ley þe þis yung
of humil: ey of a
my opw / and filip
opened his moun
& began to re his scrip
ture & þrippe to him
thi / and þe schile re
member þis to ge: þi
comen to auctu: &
þe geldunge fowd
þe wold / & he forbe
dore me to be hape
þe: and filip seyd
þe þou lilest of
al þin herte: & gle
eful / and he answer
ed & seyd / y balene þ
thi lft is þe sonne
of god / and he ca
maund þe chare to
frowd stille / and þe
went don to þe to

þe wold & þe re
geldunge: and filip
wapted him / and þe
weten come þp of
þe wold: & spirit
þe of þe lord þe wold
id filip: & þe geldunge
ley þi no more / and
was founden in a ho
tus / and he passed
for. & þe wold to alle
cutes til he cam to
celaire / & x. ca

But said þi a
wolder of ma
nans & of betyngis
þe þe wold of
re lord: cam to þe þi
ce of wold & auct
of him leas to da
wold to þe synago
gis / þe wold he found
on men & wifmen
of ym þit: he seyd
to tell þe wold
to wolden / and
wolden he made þe

bounden to rephas
of þis but said
myche more werde
stronge: & confound
re ieris pat dwelli
den at damaske. &
afterwyde pat þis is
first/ and whāue ma
nye daies were fillid:
ieris maden acōi
ted pat þei schulden
slee hym/ and þe ap
les of hem: weren
made knowen to laud/
and þei kepten þe za
tis day & nyzt: pat
þei schulden slee hy/
but his disciples to
ken hy by nyzt & de
lyuēden hym & letē
hym dō in aleep bi
re wal/ and whā
ue he cam into ieru
salem: he assayed to
iorne hym to þe dis
ciples: & alle dieden
hym. & leeneden not

^{he} pat was a disciple/
but barnabas took
& ledde hym to þe ap
les: & telden to hem/
hou in þe weie he
had seieu þe lord: &
pat he spake wyth
and hou in damaske
he dide trustly: in þe
name of ihū/ and he
was wyth hem & entrid
and zedde out in ieru
salem: & dide trustly
in þe name of ihū/
and he spake wyth
þe þen men: and dis
putid wyth gretis/
and þei souyten to sle
hym/ which ring
whāue brisen had
den knowen: þei led
den hym bi nyzt to
celane. & letten hym
go to tarsis/ and þei
churche bi al uide &
gahle & samarie: had
pees/ and was edi

resseyue hit/ and mi-
nye answerd/ lord i
haue herd of many
of mo man. thou gret
te yuelis he dide to
seyntis in ierlm/ and
mo has power of re-
pnaas of p'stis to by-
te alle men that cle-
pen ym name to help/
and yelord leid to hi/
go yon for yis is to
me a bessel of chelenge:
pat he were my name
bifore he yen men
kyngis & to fore yel-
nes of israel/ for i schil
scheue to him. thou
grette ymgis it balyo-
ney him to sustre
for my name/ and
anany wente & entrid
in to yel hous & leid
on him hondis & leid/
saul thoru yelord
thus sente me to yee
pat apperid to yee i

yel wey in which p-
cruet: pat y' see. &
te fulfilled wy yel
holy gost/ and ano-
ou as yel stahs feld
fro his yzen: he re-
sepyed hit/ and he
rws & was baptysid
and whane he had
taken mete: he was
comfortid/ and he w-
bi su daies wy yel
discyplis pat weren
at damaske/ and a
noon he cutide in to
yel synagogis: & p'schid
yelord ihu. for mo
is yel sone of god/ &
alle men pat herd
him wondriden & in-
den/ where yis is not
he pat in pugned i
ierlm. hem pat cle-
pid to help mo na-
me: and hider he
cam for yis ying: &
he schulde lede hem

and sche openyd hir
 yen: & whāne sche
 seȝ peter sche sate
 by aȝen/ and he toke
 hir bi re hond: & rei
 sid hire/ and whāne
 he had cleped re ho
 ly men & widewis: &
 he assygned hire a
 hys and it was m
 de knowen bi alle
 ioye & many bile
 nedu in re lord/ &
 it was made pat
 many daies he dwel
 lid in ioye. & con
 symonit a conom/ r. c.

A man was in
 celane come
 ly bi name: a centu
 rion of re compaigne
 of kynzris pat is se
 de of ytalie/ a religi
 ous man: and dre
 dyng w law wryt
 At his mynde doȝge
 manye almecdis to

re peple: & p̄nyng
 re lord ene more/ ris
 sen in a iulion opp
 ty. as in re negyve
 our of re daie an an
 gel of god euryȝe
 to him: & seiunge to
 hy/ Corne/ and he bi
 held re to hy and wā
 drede & seide whos art
 you lord/ and he seide
 to him/ ri p̄nyng & ri
 almecdis: han stied
 vp into mynde in re
 syt of y lord/ and now
 send you men into
 ioye: & depe out h
 monit. pat is named
 peter/ p̄r is herber
 toid an a man syng
 conour/ whos hōne
 is inedy re see/ p̄r
 schal see to re wryt
 it in honer re to w
 and whāne re angel
 pat spak to him/ is
 goone aȝen he de

and schē openyd hū
 ren: & whāne schē
 seȝ peter schē late
 by aȝen/ and he toke
 hū bi re hond: & rei
 fid hūre/ and whāne
 he had clepid re ho
 ly men & iudewis: &
 he assigned hūre a
 hūse/ and it was m
 de knowen bi alle
 ioye & many bile
 nedu in re lord/ &
 it was made pat
 many daies he dwel
 lid in ioye. at con
 stantynople a conuoc
 ion.

A man was in
 celane corn
 ly bi name: a centu
 rion of re compaign
 of kynȝis pat is se
 de of ytalie a regh
 ous man: and dre
 dyng re lord wyl
 al his tyme/ doȝe
 manye almes to

re peple: & p̄cure
 re lord ene more/ ris
 sen in a vision ap
 py. as in re uenye
 our of re daie an aū
 gel of god cūtyge
 to him: & seynge to
 hy/ Corneley/ and he bi
 held re to hy and wā
 drede & seide whos art
 thou lord/ and he seide
 to him/ ri p̄cure & ri
 almeſd̄is: han stied
 by me to mynd in re
 lūx of y lord/ and now
 send thou men to
 ioye: & depe out by
 monit. pat is named
 peter/ ri is herder
 wid an a man for
 conuoc/ & hos hōse
 is infidid re se/ ri
 ichel se to re wyl
 it in ioye re to w
 and whāne re aūgel
 pat spak to him/ is
 gone awē he de

fied. & walkid in þe
drece of þe lord: & was
fild wif confort of
þe holy gost/ and it
bi felle þat petre. þe
while he passid alou
te alle: come to þe ho
ly men þat dwelthide
at hude/ and he found
aman eueas bi na
me þat he eize ȝeer
he had leie in wedde:
and was like in pale
se/ and petre seid to
him/ eueas þe lord ihu
est hele we/ rise þ' a
a time þe/ and a uo
he roos/ and alle men
þat dwelthiden at hude
& at sarone saien hy:
which were conuertid
to þe lord/ and in jop
pe was a discipelle
whos name was ta
bita: þat is to seie
dittas/ his was ful
of good meritis and

almes dedis þat sch
inde/ and it was bide
de in þo daies: þat
sche was like & diede/
and whāne þei had
whalsche hur þei leyd
hur in solere/ and for
ludda was nyȝt ȝoppe
þe discipulis harden
þe petre was þine & for
te tweie men to him
& prieden. þ' f' tane we
to come to vs/ and pe
ter rood & cam wif
hem/ and whāne he
was comen: þe seide
him in to þe solere
at alle widows stood
alouite him: weping
& schewingge coorte
clooris which danc
made to hem/ and ma
ny men were þat
wif outfor þe: petre
kneld & pried/ and
he turned to þe wedd
and seid/ tabna rise

while petur yout ou
 ye visoun: ye spirit sei
 de to him / to pre men
 seche ye / ffore rise f
 t go dū. & go wy hē
 & drute you no sig for
 I sente hem / and petur
 cam dū to ye men: &
 seid / to jam whom ye
 seken / what is ye cau
 se: for which ye ben co
 me: / and ye seiden /
 comelic ye centurion
 amste man & dredige
 god. and hay good
 wituellyge of al ye
 folk of ierusalem: to ha
 answere of au holy
 aūgel to chise ye in
 to his hous: & to he
 re ye wordis of petur
 ffore he lede hem in:
 & respyced on hem
 towe / and pat nyte
 ye dwellid in wyth
 and in day suppe he
 was & went for wyth

and sū of busen so
 lowiden him fro jope
 pat ye ben witnessis
 to petur / and ye of day
 he entrid in to colosse
 and comen abowd hē
 w' his colynes & uer
 same frendis pat were
 depide to gubres / and it
 was don whyāne pat
 petur was come in:
 much cam metyge
 hym / and selle dū at
 his feet: & wold hy
 de hym / but petur retho
 hym: & seid / arise you:
 also I my self am. and
 as petur / and he spake
 w' hym & went in: &
 found many f' more
 w' to gubres / and
 he seid to hem / petur
 ten you d'w' to be
 it is to avelde to be
 ved. com to come to
 see me / inat god sch
 toid to me pat nomā

I shall tell you a more of the
 of the
 of the
 of the

pid tweyne men of h^{is}
hous and skuyt put
diced se lord. which
weren at his biddinge:
t whāne he had told
aⁿ hem seke yungis: he
seute hē in to ropp and
on the day synge whi
ke rei maden iorney. t
negedē to the cite: pe
te wente vp into se
hyest place of se hous
for to praye aboute se
sixte our. and whāne
he was in hungid:
he wold han ete/ but
while rei maden redy:
a raynshynge of spi
rit fide on hym and
he sez heuene opnyd.
t a vessel couynge dāi
as a grete scheete w^{it}
four corners to be
let don fro hencw^{it}
to erpe/ which weren
alle four footid l^{et}
tis. t arpynges of se

erpe: t volatilis of he
uene/ and a voice w^{as}
made to hmu/ rāc p^{er}
petre t clec t etc/ and
petre seid/ lord to thy
de/ for t uenere etc com
anyu yunge t vudene
and ete se secūd tyme
se voice was made to
hym/ yat pig yat god
has denfid: seie you
not vudene and pis
was dāi in pries/ t
a new se vessel was
reseyued azen/ And
while pat petre don
tid wy tne hi fide
what se vision was
pat he sez: lo se wē
pat weren sente fro
comely. souyten se
hous Symont t sto
de at se gate/ and whā
ne rei hadden clepid:
rei axiden if Symont
pat is named petre
had se herberowe t

god wth hem & dutuo
ring; he aud reſeſce
briſen eanen iſip me:
& we entriden into re
houſe of re man and
he teld to vs hou he
ſey an aⁿgel in his
houſe: ſtoud yuge & ſei
yuge to hym / ſend y^e
to ioye & depe ſymot:
pat is nampd petre /
whych ſchal ſpeke to y^e
e wordis. in whiche
yon ſhalt be laſt &
alle ym houſe / and
whane y had bigu
nen to ſpeke: re holy
gwoſt ſel on hem as
in to vs in re bigg
nyuge / and y byroz
ou re word of re lord:
as he ſeid / for yon bay
tild in wat: but ye
ſchilten be baptiſed i
re re holy gwoſt / y^e ſex
if god ſaf to hem re
ſame gre: as to vs

pat bileueden in re
lord ihu c^h: who wth
y pat myſte forbede y^e
lord ihu c^h pat ſene
uoc re holy gwoſt to
hem pat bileueden in
re name of ihu c^h /
whane reſe p^hngis we
ren herd: re helden pe
ce. & gloriſieden god &
ſerden / y^e fore allo to he
ren men god had re
uē penance to lyf
and re pat were ſta
terid of re tribulaci
on pat was ma^he be
du^e ſenene: walkid
for to ſenye & to cy^e
& to autodie / and ſey
hen re ward to no wā
but to reing alone /
but ſi of hem were
men of ap^he & of are
non / whych whane
re haden: entrid in to
autodj: re ſpaken
to re ! g^hctus & p^hche^e.

we: . and he comādid
hem to be baptised in
re name of re lord ie
su crist / yāne rei pned
den hym: . yac he schuld
dwellē wth hē sū daies

And ^m apost^m . . .
his & re brisen
yac weren in iudee her-
ten y^f also heren men
resseynded re word of
god: . rei glorified a
god / vnt whāne pet^r
cam to ierusalem: . rei y^f
werē of curiacion di-
spytidū azens & seide /
whi entridist thou to me
yac thou iynue: . & halt
ete wth hem: . and pet^r
began & expounde to
hem bi oide & sed / i was
in re atee of ioye & p^r
ed. and i seȝ in rabi-
schyrge of mynū au-
frou. . yac a vessel cam
dōn as agwet scheete
wip four cordis. & was

sent dōn fro heuene:
and it cam to me / in
to which & i lokyng
vnhelde & seȝ four foud
wistis of re cipe. & ce-
pyngē bestis. & volan-
tis of heuene / and i
herd also a voice yac
leid to me / pet^r rise
pon & flee & ete / but i
seide / nay lord. for to
myu yng eyn vnder-
entrid uene in to my
mony / and re voice an-
swerd re secid tyme
fro heuene / yac yng
yac god has clenfid: . sei
pon not vnderne / and
ris was dōn by rres:
& alle yngis werē re-
seynded aȝen in to he-
uene / and lo pre men
stoden in pe hōne in
which i was: . & y^f we
ren sent fro celane to
me / and y^f spirit led
to me: . yac i schuld

rekyng lentre power
to turlment^{ful} men of re
churcj. and he stouy
bi swerd. Jame re brof
of 700u / and he sey y
it plesid^{re} ye iewis: and
licke to take also ptre
and re dancs of ref
lones iweren / and wha
ne he had canye pcur:
he sent hi mto prlou
and bitoke hi to som
quatermons of kiny
tis to kepe hi: & wold
astur pask bringe for
re to re peple / and pe
tr was kept in p lou
but pier was made of
re churche w y pnt
cekyng: to god fo: hi
but whane cronde
schulde bringe hi fory:
in yat nyte pcur was
sleepyng bi twene
twey kinytis / and was
bounden w twey cher
us: & re keepers wiso

re re doze hepten re
p lou / and so an au
get of re lord stood
nyte: Jiz schone in y
p lou hous / and wha
ne he had fuyt re li
de of pcur: he risit
hym & seid / rise ron
slypftly / and a noon
re chernes felten don
fro his hondis / and
re angel seid to hym /
mude rec & do on ri ho
lis. & he did so / and
he seid to hym / do a
boute rec ri doris: &
sue me and he seide out
& sued hym: & he wote
not yat it was say
re was done bi re an
gel / for he ge styng
hym self to hane sece
uision / and rei pas
siden re first & secand
ward: & camen to re
uue jate. yat ledy
to re citee: whiche was

the lord ihu/ and re
hond of re lord was
wth ym. and myche
nombie of men bile
uynge was conuer
tid to re lord/ and re
word cam to re ecris
of re churchre pat was
at ierusalem on re se
ringis: and rei^{send} bar
nabas to antioche/
and whane he was
come a lxx re gite of
lord: he ioned a mo
nestide alle men to
dwelle in re lord in
purpos of herte/ for
he was a good man:
a ful of re holy gost
a of seny/ and myche
peple was encrechid to
the lord/ and he went
for to mris: to seke
saul/ and whane he
had founde hym: he
lede hy to antioche/
and alle a zeer rei ly

ued re in re church:
a maza in yche peple/
so re re discipulis be
ren named first at
antioche cristen men/
and in re se daies: pro
fens camen ome fro
iustin to antioche/ a
on of heu roos vp
agabus bi name: a
signifieden bi re spi
rit a grette hynge
to conynge in al re
world/ which hynge
was made vnd^{er} clau
ding/ and alle pedu
aphis purposeden af
tir pat eche had: for
to leaue in to mynys
terie in to buyen pat
dwelleren in uide/ wh
the yng also rei did
a sent it to re elde
men: bi re hondis of
barnabas a saul/ xij.

And in re same
tyme crowde

& found not: after that
 hadde made enquerige
 of re keepers. he comen
 did hem to be brought
 to him/ and he cam
 don fro nide in to ce
 lane: & duellid yere/ &
 he was wrope to men
 of ture & sidon/ and rei
 of con corde comen to
 him whāne rei hadde
 consailed wth basius y^e
 was re kyngis cham
 burlayn/ rei axeden pres.
 for: as myche as pat
 her aunteres weren
 brained of him/ and i
 aday y^e was ordeyned.
 crowde was clopid in
 kyngis clopyng: & sat
 for domes man. & ha
 he to hem/ and re pe
 ple cried re voice of
 god. & not of man/ &
 a noon an angel of
 re lord knote him: for
 he had not yene ho

nour to god/ and he
 was wastid of wormes
 & died/ and re word of
 re lord wexid: & was
 multiplied/ and bar
 nabas & saul turneden
 agen fro ierlm. & whā
 ne re mynystrie was
 fillid: & toke jon y^e w^o
 named marcus/ **A**nd profetas &
 doctours we
 ren in re church y^e w^o
 at antioche: in whi
 che barnabas & symon
 pat was clepid blas
 ius cronensle & ma
 naen pat was re so
 kynges fere of crowde
 tennarie & saule were
 to gide/ and whāne
 rei mynystredn to re
 lord & fastiden: re ho
 ly gost seid to hem/ de
 parte ye to me saul &
 barnabas in y^e werk
 to which i haue ratiō

anow was opened to
hem / and rei zeden out
and camen in wth fte
re: and a noon re engel
passid a wey fro hym
and petur turned aze
to hym self: & seide / wo
we & wort verily y^e
re lord sent his engel:
and deliuered me fro re
hond of eroude & fro
al re abydyng of re
peple of ierusalem & he
biheld & came to re
hous of marie mod
of ioun yac is named
marten: where ma
nre weren gadred to
gedrud & preyng / &
whane he knolud at
re zate dore of re zate:
a danyele rode bi na
me come fory to see &
whane sche kene re
voice of petur: for iore
sche opened not re za
te: but ran in & told

re petur stood at re
zate / and rei scienc
hir / you maddist y^e
sche affermed yac it
was so / and rei seiden
hit is his engel / but
petur stode stille and
knockid / and whane
rei hadden opened re
dore: rei seuen hym
& wonderiden and he
lekend to hem wth
his hond to stille: &
he teld how re lord
had led hym out of
re pson / and he seide
telle ze to james & to
bryen re se yngis
and he zede oute: &
re wth an o^f place
and whane re day
was come: re was
not lit^l troublinge
amonge re bryngis
what was done of
petur / and whane
eroude had songh

woudrynge on re
 tchrynge of re loid / r
 whāne fro pafum
 poult had gro vialo
 re r rei pat weren
 wip hy: rei camen to
 pargen of painfulie /
 but jon departid fro
 hem: r turned azen
 to ierlm / and rei jede
 to pargen: r camen to
 antioche of phide / r
 rei curiden in to re hy
 nagoge in re day of
 sabatis. and liden / r
 after re redrynge of
 laue r of re profetis.
 re pūces of re hy na
 goge leuten to hem r
 liden / biſen if any
 word of exortacion
 to re peple is in jon.
 ſeie re / and poult roos
 r wip hond bad ſilen
 ce: r ſide / men of il
 rael r re pat dreden
 god here re. god of

israel thes oure fadir.
 r euhannid re peple:
 whāne rei weren come
 hyngis in re loid of e
 gipt. r in re hy armie
 he ledde hem out of it /
 and bi re tyme of four
 tie ȝeris he ſuffrid her
 maneris in dilect / and
 he diſtroied ſenene
 folli in re loid of ca
 naan: r bi ſort depu
 te to hem her loid as
 after four hundred r
 fyfty ȝeris / and after
 reſe ȝingis he ſat dwel
 men to ſamuel re profe
 te / and fro pat tyme rei
 niden akryng / and god
 ſat to hem ſaule re lorde
 of ȝys: aman of hy na
 ge of beniamyn bi four
 ty ȝeris. r whāne he
 was down awei: he rei
 ſid to heo damp kig.
 to whom he bare
 witneſhyng and ſaide

Handwritten signature and text at the bottom of the page, including the name "Johannes" and other illegible script.

hem / þāne wi fastidē
⁊ pīden ⁊ leiden hou-
dis ou hem ⁊ letten hē
go / but þei weren sent
of ieholy gost: ⁊ wē-
ten forȝ to seleucia ⁊
fro þeus þei woutē
bi wte to apre / and
whāne þei camen to
salamiye: þei pchidē
þe word of god in þe
synagogis of iewis ⁊
þei hadden also ȝou i
mynyſtere / and whā-
ne þei hadden wallid
bial þe ile til to pafū:
þei fouden amen a wic-
che a falske profete aic
we to wihom þe name
was bīrichu þat was
wif þe proconfule ser-
guis paulē a prudent
man / nis clepid bar-
nabas ⁊ paul: ⁊ dē-
rid to here þe word
of god / but elynas
wutli wifstod hem.

for his name is exp-
wued so: ⁊ þe soure
to turne a wey þe pro-
confule fro bilene. b
saule which is seide
paulē was fillid wif
þe holy gost: ⁊ biheld
in to him ⁊ seide / a rou-
ful of alle gile ⁊ al fal-
nelle þou loue of re-
drucl. þous euemye of
al ryrwifnesses: þou
leeneſt not to turne
vplodue þe rufal wa-
es of re lord / and now
lo þe hond of re lord
is ou þee: and þou sh-
alt be blynd ⁊ uot se-
yuge þe soure in to an-
me / and anoon myſt
⁊ derkenellis felden wi-
on him / and he ȝede
abwite ⁊ soure hi ⁊
he schuld ȝeue hond
to him / þāne þe pro-
conful whāne he had
seȝe þe deed: bīleueſt

ait my sonne: to dai
 ingate yee/ and he
 azen reised hy fro de
 ep: yat he schuld not
 turne azen in to coru
 ptiō: seid rus/ for
 schal zene to zou pelyo
 by true yngis of da
 my/ and pefor z on
 auos/ stode he say/ you
 schalt not zene pelyo
 by to see corrupciō/ b
 daup in his geiatiō.
 whāne he had myny
 and to ye wille of god:
 died/ and was leid w
 his fadris: z sen corrup
 tiō/ but he whom
 god reised fro deap: sen
 not corrupciō/ pefor
 bi jcu be it knowen to
 zou yat bi hy remissi
 on of synes is treld to
 zou. fro al synes. of
 whidj ze myzte not be
 iustified in ye laue of
 moyses/ in ris eche

man yat beleuey: is
 iustified/ pefore seze y
 it come not ^{to} zou yat is
 bifore seide in ye profe
 tis/ ze dispilers z see ze
 z woudir ze z w ze sta
 terid abroad: for j wor
 he a werk in zour day
 es/ a verke yat ze schin
 leu not valene: if ony
 man schal telle tt to z/
 and whāne rei zeden
 oute: rei pried yat in
 ye labot synge rei schul
 den speke to hem yre
 wordis/ and whāne j
 synagoge was lest: ma
 ny of iewis z of come
 yngis wouschippunge
 god: sueden poult bar
 nabas/ and in ye salar
 synge: al mest. Al y
 citre cam togidre: to
 yre ye word of god z
 iewis lien ye pple. z
 weren fillid w yre en
 vie. z azen senden sele
 y spake z consalide ye: y rei
 schulden dwelle i y ge of god/

I haue fouden dany þ
 ſone of ieſſe. amān at
 tir myn hert: which
 ſchal do al my wille
 of whos ſeed bi re bi
 heſte of god hay led
 oute to iſrael aſauy
 oure ſin: whāne joō
 pchnd biſore ye face
 of his conynge ye
 bapty of penance
 to al ye peple of iſrl/ &
 whāne roon fillid his
 couys: he ſeid/ I am
 not/ whom ze demen
 me to be/ but lo he comy
 aſtir me & I am not
 woyn to do of ye ſcho
 on of his ſect/ Bapty
 & ſoues of ye kynd of
 brahm. & which in þ
 dreden god: to you re
 word of hely is ſente/
 for ye ye dneliden
 at ieruſalem & prync
 of it. þ knewe not ye
 ihu & ye voices of pro

ſets. rat bi eyn labor
 ben red: demeden & fillid
 den/ & ye fouden myn
 no cauſe of deye: & an
 den of pilate rat ye
 ſchulden ſlee hym/ and
 whāne ye hadden en
 did al pugis þ wern
 writen of hy. ye token
 hym downe of ye tre: &
 leiden hym in agroue/ &
 god reſid hym fro dæ
 in ye ſyd day: whā
 che was ſeyne bi mon
 ye daies to hem rat
 wenten to gidit wy
 hym fro galilee into
 ieruſalem which be
 al now his witneſſe
 to ye peple/ and we
 ſchewen to you ye bi
 heſte rat was made
 to oure ſadnes/ for go
 hay fulfilled ys to
 her ſoues: & azen ra
 ſid ihu/ as in ye ſecond
 ſalme it is writen/ þ

þeupuge syngues &
 mondis. to be made bi
 þe handis of heu/ but
 þe unilitude of þe cace
 was departid: & sum
 weren wy þe ieiwis.
 & sum wy þe aposthus/
 but whaunc þe was
 made in assaunte of þe
 þeren men. & þe ieiwis
 w^her þincis to tur
 menten & to slouenþe:
 þei vnderstoden & fled
 deu togidre to þe cace
 of hydonpe & luftrw &
 diten & in to al þe cū
 re about/ and þei þ
 chiden þere þe gospel
 : & al þe multitudine w^o
 moned togidre in þe
 cehyng of heu/ þou
 & barnabas duelt at
 lystryl/ and a man at
 usters was like in þe
 feet: & had sette croked
 fro þe modur wombe.
 whiche nenere had

goou/ þis herde þou
 spelynge/ and þou bi
 held hym & seþ þat he
 had fey þat he schul
 de be made saaf: & seid
 wy agreat voice/ rise
 þou vp ryt ou þe feet/
 and he hynderwalla
 de/ and þe peple wha
 uc þei hadden seþen þ
 þou did: rende her
 voice in lacion aige &
 seide/ goddis maddlike
 to wen þou comen to
 vs dū/ and þei clepē
 barnabas subter &
 þou mercarie: for he
 was ledre of þe word/
 and þe prestis of iubi
 þat was bifore þe cace:
 brounþen w^his & crow
 nes bifore þe jatis w^h
 peplis. & wolden hane
 made sacrifice/ and
 whaunc þe posthus
 barnabas & þou her
 den þis: þei toientē

inges þat weren seide
of poull. and blasseme
den / þine poull & bar-
nabas stodefastly seide
to þou it bihoote firste
to speke þe word of god
but for þe putten it a-
wey. & hau demed þou
unwoþi to euilastynge
wif: so we turuen to
heþen men / for so þe
lord comaundid us
hane seate þe in to he-
to heþen men: þat þu
be in to hely to þe vt-
most of erpe / and he-
ren men ioyeden & her-
den & glorifieden þe wor-
de of þe lord / and belie-
ueden as many as we-
ren infore ordeyued to
euilastynge wif / and þe
word was sowen in al
þe cuntre / but þe iewis
steriden religious wy-
men & ouest. & þe wo-
rest men of þe cite:

& streden psecuaciō a-
gens poull & barnabas
& drynen hem out of
her cuntres and þe
schoghen a meye to hau-
þe dust of her feet: &
camen to pcyre / and þe
discipulis weren fillid w
ioye & þe holy goost /

But it bifel at
þe pcyre þat þe
cristiden togidre into
synagoge of iewis. and
spaken: so þat a ful
gred multitude of i-
wis & grecis beleued
but þe iewis þat wen
unbileful. reidid per-
secuaciō & streden to
þe þe souhs of heþen
men agens bryen þe
but þe lord ȝaf scone
pees / þefore þe duell-
den urede þe tyme & di-
den trustily in þe lord.
beryng witneshynge
to þe word of his ȝa

nes and whāne rei
hadden ordeyned p̄st̄
to hem bi al re citees:
⁊ hadden p̄ied w̄p
fastynges fastyngis:
rei bitoken hem to p̄
iord in whom rei bi
keneden / and rei pal
siden perfide. ⁊ camē
to p̄m̄sile / and rei
spaken þe word of þe
iord in p̄igen: ⁊ ca
men w̄i in to italie /
and fro þens rei wē
ten bi bote to antio
che: hy whens rei
weren taken to þe
ḡe of god in to þe
werke þat rei fillid /
and whāne rei wē
comen ⁊ hadden ga
drid þe church: rei tel
den hou greet r̄ingis
god did w̄p hem / ⁊
⁊c þat had opened to he
rei men þe dore of
seip / and rei duellid

ū alial tyme w̄ p̄ dila
⁊c and sū pho / x̄o . c .
cane w̄i fro m
de. ⁊ tauyten buyeren
þat but þe l̄n caradid
afur þe laue of moy
ses: þe mon uot be m̄
de laaf / p̄fore whāne
rei was maad uot
alial discacioū to pu
le ⁊ barnabas aȝens h̄e:
rei ordeyned p̄ poull ⁊
barnabas ⁊ sū of of
hem schulden go vp to
þe apostles ⁊ p̄ests in
ierusalem / on ris quel
tioū / and so rei weren
led forr of þe church:
and passid bi fenice ⁊
samarie / and rei telden
þe consilacioū of hepen
men: ⁊ rei maden gre
et ioye to al þe br̄en /
and whāne rei camen
to ierl̄n: rei wē re
seyned of þe church ⁊
of þe apostles. ⁊ of þe

her cootis / and þei sturp
ten out amonge þe pe
ple: & creden & seiden
men what don þe
ring: / and we ben de
edly men like þou: &
schewen to þou / þat þe
ben conuertid fro þe
se veyne ringis to þe
hryunge god: þat in
de heuene & erþe & þe
see: & al ringis þat ben
in heu / whiche in ge
neracioun passid: ful
fild al folkis to goyn
in to her owne weies
and þat he lefte nothi
ng wipoute iuene
lyng in wel wyng
for: he gaf reyne fro
heuene & tymes beynge
fruit: & fulfillde þou
her to w^e mete & glad
welle / and þei seynge
þe ringis: bunnys
swagiden þe peple. þ^e
þei offreden not to h^e

bne sum ieris am
oie fro antioche &
coupe: & conselden þe
peple: & konpeden þe
le: & diowen out of
þe citee: & gessiden þ^e
he was ded / bne w
ne discipulis weren co
men awhite him: he
roos & went in to rea
tee / and in þe day hi
yunge he wente forp
w^y barnabas in to
derben / and whane
þei hadden pchid w
yillie citee & tauze
manye: þei turned
aȝen to iheris & to
tye & to antioche / and
ferryng þe sortis of
discipulis & monastis
þat þei schuld: duelle
in seip & seiden / þat bi
many tribulacioun
& agwuchis: it byp
uey us to entre in to
þe kyngdom of hene

dis of profens a con-
 den to hyu / ag rth lth /
 ten / after þis 3 schal
 turue azen. and bihel
 de þe tateruade of
 dany þat felde dū:
 and 3 schal bilde aze
 þe cast dū þingis
 etit / and 3 schal rei
 kit: þat of men seke
 þe lord / and alle fol
 lus ou which my na
 me is clepid to help
 þe lord wyge þis þing
 sey / fro þe word þe
 werke of þe lord is
 kuowen to þe lord / for
 which þing 3 denie
 hem þat of hepen me
 ten comitid to god: þe
 to be not discid / but
 to write to hem: þat
 þei absteyne hem fro
 defoulyge of maw me
 tis & fro fornicaciō
 & strauhyge þingis
 blod / for moyses of

elde tymes þar i alle
 citees hem þe pth dth uth i
 m synagogis: where
 bi eche salot he is
 red / þan it plesid to
 þe apostlis & to þe el
 dre men wip alle þe
 churche to chefe men
 of hem & sende to ana
 chy wth poui & barna
 bati / judas þat was
 named barsabas. &
 silas þe first men a
 monge bryen & wro
 ten bi þe hondis of þe
 apostlis & eldre bryen
 to hem þat ben at an
 tioche & sūc & sūc.
 bryen of hepen men:
 grietyng / for we her
 den þat lū werten out
 fro vs. & troubliden
 wip wordis & turue
 den vps dū þoure son
 us to which men we
 couādidē not: it
 plesid to vs gadryge

eldre men: & telden hou
greet þingis god wip
hem dide / but sume of
re herisee of re farises
pat beleueden: risen
vp & senden / pat it bi
houey hem to be ar
cūdid and to coma
unde to kepe also re
lawe of moyses / and
re apostles & re eldre
men camen togidre:
to see of his word / &
whāne þe was ma
de greet sekynge here
of / petrus roos vp & sei
de to hem / biþer
se writen pat of elde
daies in þou: god dyc
es bi. my mony heȝe
men to here re word
of re gospel and to bi
leeue / and god pat he
knewe hertis hare
writuellynge: & gaf
to hem re holy gost
as also to vs / and no

þing driuer side biw
us & hem: & denide re
hertis of hem bi þer
now þine what re
ten re god. to punte
a þou a ou re neckis
of re discipulis: wh
che neȝ we neȝ de
fadnis myȝten bere:
but bi re gte of oure
lord ihu crist we bi
leeuen to be saued: as
also rei / and alle re
multitude held pees
and herd barualis
ban & poull tellige
hon greet hygues &
woundis god diden
hem in heren men
and after pat rei ha
den pees: james an
swerde & seið / biþen
here se we / Symon
teld fust hon god bi
sitede to take of þe
ren men a pple to
his name: & re wo

hou sei hau hem/ and
 barnabas wolde talic
 wth hy³ jou: pat is na
 med/ but poull p^{re}dic
 hy. pat he pat depart
 wth fro hem fro painth
 he. & went not wth hy
 wth to y^e werk: schulde
 not be resseyuede/ and
 dissenaoun was made:
 so pat sei departiden
 awayne/ and barna
 bas toli marke: & ca
 me bi wote to ap^{re}/ &
 poull chees filas and
 went fory fro y^e bri
 sen & was vitallien to
 y^e g^{re} of god/ and he
 wore bi linc & aucto
 r confermed y^e church:
 comaundige to kepe
 y^e hecetes of apostles
 and eldre men/ xvj. c.
And he cam to
 derben & listren
 and to adisaple was
 sei bi name tymothj

y^e sone of a newelle crist
 tene & of y^e fadir hec^e
 and byperen pat we
 renⁱⁿ at listris & p^{re}dic
 e: sooldiden good wit
 nessunge to hem/ and
 poull wold pat y^e ma
 schulde go fory wth hem:
 & he took & arcaidid
 hem. for ierwis pat
 weren in y^e places/
 for al wister: pat his
 fad^r was hecene/ wha
 ne sei passiden bi a^{re}
 es: sei bitoken to he
 to kepe y^e techyngis
 pat weren demed of a
 postles/ and eldre men
 pat weren at ierlin/ &
 y^e churches weren con
 fermed in seyn & encre
 siden in noubre eche
 day/ and sei passiden
 frigie & y^e amaree of
 galathie: and weren
 forbeden of y^e holy go
 ost to speke y^e word

in to oon to these me
 and send to you wip
 oure moſte der worre
 brijerē barnabas &
 paul / men pat zeuen
 her lynes: for ye na
 me of oure lord ihu
 crist / yerfore we sen
 ten Judas & silas. &
 ye schulen telle ye sa
 me ringis to you bi
 wordis / for it is leyne
 to ye holy goost & to
 us to putte to you no
 ring more of charge
 þane yeſe nedeful ring
 is: pat ze abſteyne 3^{er}
 fro ye offrid ringis
 of maynetis. & blood
 ſtranghunge & fornic
 aōn / fro wandj ze ke
 pyng ze: schule do
 wel / fare ze wel / jefore
 ye weren lete go & ca
 men dū to amochē:
 and whāne ye unan
 tude was gedude: ye

token ye epistle. wip
 dhe whāne ye hadde
 red: ye loyente on ye
 confort / and Judas &
 silas. & ye for ye were
 profens: confortiden
 brijer & confermeden
 wif ful many wordis
 but after ʒ ye hadde
 be ye litil while: þe
 weren lete go of bri
 jer wip þes to hem
 pat hadden sente hem
 but it was seruet
 silas to duelle ye / and
 Judas went alow to
 ierlin / and paul & ba
 nabas ducten aca
 tiōdj. techyng & pre
 chige ye word of ye
 lord. wip oʒ many
 but after ſūme daie
 paul send to barnabā
 turne we ʒen & visi
 te brijer bi al ciuē
 in which we han þ
 chid ye word of yelord

duelle/and sche con-
feyned vs / and to us
done whāne we zede
to pier: a danysele
pat had aspyrit of dy-
uyna aoti more vs/
whiche pat greet wy-
nyng to hit lordis
in dymnyng / ris
fued poull & vs: & cri-
ed & seide / yese men le
seruauntis of ye hige
god: yat tellen to yu
ye wei of helpe / and
yo sche didn in ma-
ny daies / and poull
forewile & turned: &
leid to ye spirit / & co-
maunde yee in ye na-
me of ihu crist: yat
you go out of hie
and he went ouer in
ye same oure / and ye
lordis of hu. sezen
yat ye hope of yure
wynyng wente a-
wey: and yei token

poull & filas & ledde
in to ye dioun place
to ye pncis / and yei
broughten hem to ye
magistratis & seiden
yese men distriblhd
oure citee: for yei be
iewis. & scheiwen a
custom whidj it is
not leueful to vs to
resseyue uenij do: hyen
we ben romaynes / &
ye peple & magistra-
tis riuen ayeus hē:
and whāne yei hadde
toreut ye cootis of
hem. yei comaundiden
hē to be leten wif & c-
dis / and whāne yei
hadden zouen to hem
many woundis: yei
senten hem in to pri-
son / and comaundide
to ye lieper: yat he
schulde kepe hem di-
ligently / and whāne
he had takeliche a-

of god in this/ and
whāne iei camen into
mysie: iei assaieden
to go in to bithrype.
7 the spirit of ihu suf-
ferid not hem/ but
whāne iei hadden pas-
sed bi mysie: iei came
doun to troade. and a
vision bi myzt was
schewid to pouil/ but
a man of macedonye
sat stodd: pried him &
seide/ go you in to ma-
cedonye & help vs/ and
as he had sey the visio-
n: anon we souzte
to go fori in to mace-
donye/ and were ma-
de certeyne that god
had clepid us to p̄d̄
to he/ and we jeden bi
schip fro troade & ca-
men to saluatriachu
wy. firenti couns: &
the day sunge to ne-
apolis/ and fro reus

to philippis. that is the
first parte of macedonye
the citee of colonge/ and
weien in this citee si-
me daies: & spake to
gidre/ and in the day
of salotis. we went
fori wythout the citee
bifidis the flood wyth
pier lemyd to be: &
we saten/ spoken to
wy men that camen
to gidre/ and a womā
hdda bi name apur-
purrelle of the citee of
tiatureus: worship-
pyng god herde/ wh-
os hert the lord opi-
ned to the tent to
se ringis that weren
seid of pouil/ and whā-
ne she was bap-
tized & her hous: she
pried & seide/ if the han-
dened that I am seyn-
ful to the lord: entre
the in to myn hous &

re day was come: re
magistratus senten
ciachpollis & sciden/
deluere you re me/
and re hepere of re pa
lou weold re se wordis
to pou: pat re ma
gistratus hau sent p
re le deluere/ now
fore go re oute: &
go re in pees/ and po
ul leid to him/ re sen
tra vs men of rome
in to p lou p weren
beten openly & vnda
pued/ and now puci
ly re bryagen vs ou
te/ not so but come
re hem self & deluere
vs oute/ and re each
pollis weelden re se w
ordis & to re magis
tratus/ and re drede
for re herden pat re
weren romaynes/ &
re comen & bi selji
den hem & re brouz

ten hem out. prieden &
pat re schulden go on
re of re atee/ and re
zeden out of p lou: &
entreden to iudie/ and
whane re segeu bry
eu: re confortadu he.
& zeden for // xvij. c.

And whanne re
hadden passid
bi amphipolis & ayo
loupe: & re comen to
telolomk where was
abyuagoge of ieris/
and bi custom pou
entred in to hem: and
bi pre satotis he wda
ide to hem of scriptu
ris: & opreyd & sche
wed pat it bihoste cat
to suffice: rise azen fro
der/ and pat ris is
ihus crist: whom
telle to you/ and su
me of hem bilened:
& weren ioyued to pou
& to elias/ and agret

precept/ he put hem in
to re me^r p^rson. & stre-
ned re feet of hem in
aire/ and at mydnyght
paul & silas worship-
piden & hereden god: &
rei pat were in trespice
herden hem/ and sodey-
nety. a greet crye mo-
nyng was made: so
pat re foudementis
of re p^rson was mo-
ned/ and alle re dores
weren openyd: & re
bondis of alle weren
lousid/ and re kepers
of re p^rson was a wa-
kid: & syc re jatis ope-
ned: & with alwerde
drauen out he wold
haue slawe him self.
& gessiden pat re men
pat weren bounden had
den flected/ but paul
criede with a greet voi-
ce & seid/ do you no
harm to re sile: for al

we ben here/ and he
arid lyt & entred: and
trembled & felle down
paul & to silas at he
feet: and he brougt
hem with out fory: &
seid/ lordis what in-
houer me to do: for
be maad safe: and
rei seiden/ vileene you
in re lord ihu: & you
schalt be saaf & rym-
ng/ and rei spoken
to hyu. re word of re
lord: with al pat we
ren in his hond/ & he
toke he in yllk our
of re nyxt: & walsch-
er wondis/ and he
was baptisid: & alle
his hous anoon/ and
whane he had lede
hem to his hous: he
seide to hem aboid/
and he was glad wth
al his hous: & vileene
to god/ and whane

& men not atene/b^r
 whanne ye ierwis i
 thesolyk hadde kno
 we. & also at tero ye
 word of god was p
 chide of pou: ye ca
 men ridn' mowynge
 & diatribynge ye min
 tande and yo moos
 byen detyneriden
 pou: pat he schuld
 go to ye see/vnt hils
 & tymothj duelliden
 yre/ and ye pat ledde
 for pou: ledde hy to
 athenes/ and whan
 ne ye hadden take a
 mandement of him
 to silas & to tymothe.
 ye fin hyugly ye
 schulde come to hy:
 ye women for/ And
 while pou a lode he
 at athenes: his spi
 rit was moved in hy
 for he siz ye citee w^o
 joun to ydolatrie/ ye

fore he disputid in
 syuagoge w^o ye ierwis
 & w^o men pat woulde
 piden god and in ye
 doon place bi al dai
 es to hem pat herden/
 and sume epicureis
 & stoicis & filosofis
 disputiden w^o him
 and sume seiden/ wh^e
 wole ye lower of wor
 dis seie?/ and oyr
 seiden/ he senyy to be
 a tellere of newe son
 dis: for he telde to he
 ihu & ye azenryuge
 and ye token & ledde
 hy to ariopage & sei
 den/ moibue we wit
 what is ye newe
 doctrine pat is seide
 of ye: for ye bng
 est in sume newe pig
 is to oure cris/ i fore
 we wolen wit: what
 yese yngis wolen be
 for alle men of athe

multitude of here
men worshipiden
god: & noble wy
men not afeire/b
re ieiwis hadden en
bie & token of re to
myn peple/ sume
pnel men/ and wh
ane rei hadden ma
de a compaigne rei
moneden re arie/ &
rei camen to jasons
hous & souyte hem
to brynge forp anno
nge re peple/ and w
hanc rei souiden hem
uot. rei draibon ja
son. and sume bri
reten to re pncas of
re citee & creden. pat
rese re ten pat mo
uen re woulde & hi
du rei camen: w
in the jason resley
neden/ and rese
al don azens re
manuementis of

re empoc/ and seuen
pat un is an ope
lyug/ and rei mo
yden re peple & re
phas of re citee he
ryuge rese pncas
and whanne satist
faction was taken
of jason: & of oyer
rei leten poul & lina
go/ and anoorn by
upre bryfen leten li
las go in to verda
and whanne rei ca
men yidu rei cam
den into re synago
ge of ieiwis/ but re
se were re worpien
hem pat beu at the
solouys/ which resley
neden re word wy
al desir: ech day le
kynges scripturis. &
rese pncas hadden
so/ and many of re
bileneden. & of re
ren women house

in which he ordeyned
 & gaf seyn to alle men:
 and reulid hi fro dey
 and whāne ~~re~~ hadde
 yerd re aȝen rlyge of
 deed men / sūme scō
 nedn & sūme seiden /
 we schule here see of
 re of yis yng / so pou
 le wenten out of re
 myddil of hem / but
 sūme drowen to hȝ:
 & bānedn amonge
 whiche dyuile aris
 pagne was / and a
 woman bi name da
 mian & of mē w^{he}
A fur re ~~re~~ ~~re~~ ~~re~~
 se yngis pou
 le zed oute of athenes
 and cam to corinthe
 and he found aman
 a iewe aquila bi na
 me of pouite bityd.
 re late cam fro yta
 he & priscille his

wyf for pat claudius
 comādid alle iewis
 to departe fro rome.
 & he cam to ^{hem} and for he
 wa of re same craft:
 he duellid wyf hem
 & wrouȝte / and re we
 ren of ropmakers craft /
 and ^{he} disputid in re
 uagoge bi eche sator
 puttyngge amonge re
 uame of re lor ihu / and
 he cōsclid iewis &
 gretus / and whāne
 silas & tymothe came
 fro macedonye: pou
 gaf belyuēd to re wor
 de / and witnessid to re
 iewis: pat ihu is crist
 but whāne re aȝen
 seiden & blasfemedn:
 he schook a wey his
 clopis & seide to hem
 zour blood be on zōe
 heed: & schal be dene
 fro hēnes forȝ. & schal
 go to heren men / and

nes & comeligious zeue
 tet to none of pig: b
 ey to seie ey to here
 su newe pig/ and pou
 le stood i re myddel of
 anopage & leid/ me of
 athenes bi alle pigs
 I see 3 as beyne wo:
 schippers/ for i pallid
 siz zoure man mens:
 & fonde an anter in
 which was witten to
 re bulknouue god/ i to
 re which ze bulknou
 ge wolschpen: pis pig
 i schewe to zon/ god p
 made re world & al pig
 is p be in it: pis wilp
 is lord of heuene & of
 erye. Duellhy n in tēpl
 maad wy hondes/ mei
 p is wolschpid bi mā
 nes hondis. ney hay
 need of ony pig: for
 he zeuyp list to al men
 & breyng & al pigs/ &
 made of con al rekyde

of me to enhabita on
 alle re face of re erye.
 determyngge tymes &
 deyned. termes of re
 duellhyng of he to se
 he god/ and if permi
 ture rei seie hy ey fi
 den: pouz he le uot for
 fro edj of zon/ for i hi
 we lyue & inobey
 ten/ as allo sume of
 poetis seide/ an we be
 allo re kynd of hi i to
 re seie we be re kynde
 of god: we schuld
 n deue rat godly pig
 is like golde & schen
 ey stou ey to gra
 ge of craft & pouz of
 man/ for god dispy
 re tymes of pis butai
 nyge: & now schewy
 to men. pat al ey
 where don penaunce
 for he pat hay ordy
 ned a day in which
 he schal deue re wor

ien & bi wote cam to
 lunc/ and puffed &
 aquila cayen wip
 hi whiche hadden chp
 pid his hood in tence/
 for he had a boue/ &
 he cam to effelic & he
 he leste hen/ and he
 jete in to re synago
 ge: & disputid w' re
 wis/ and rei piden
 þat he schuld duell
 woge tyme: he cou
 sentide not/ but he
 mad sawe wel & seid/
 eke þi schal turne a
 þen to þou if god wol
 le: & he went forþ tw
 effelic/ and he cam
 dū to cesare: & he
 jete bp & grette re dhu
 che: & cam dū to
 an north/ and whā
 ue he hadde duellid
 re singhat of ty
 me: he went forþ bi
 rewe pioni re cūter
 walkyng

of galathie & frige/ &
 confermed al re dic
 aphs/ but a ier ap
 pello bi name: aman
 of ausaūdie bi kynde/
 a man eloquence ca
 me to effelic: & he wō
 myȝty in scripture/
 no man was taye
 re wey of re lord: &
 was ferwent in spi
 rit & spake & taye
 diligently þe ymagis
 þat weren of ihū: &
 tuene anly re bap
 tym of jara/ and þe
 man bigan to do trul
 tly in re synagoge/
 whom whānc praf
 alle & aquela herde:
 rei token him & more
 diligently expōnde
 to hi re wey of re lord/
 and whānc he wo
 lde go to achape: b
 yeren crateden & wo
 ten to re discipus

he passid fro pens: &
cutride in to re hous
of a mist man. Dite
bi name re worlch-
pid god. whos hous
was ioyned to re hy
uagoge/ and crispe
pnce of re synagoge:
bidenyng to re lord.
my. al his hous/ &
many of re coun-
cey herden. and biden-
den: & weren cristened
and re lord seide bi-
nyte to pont bi a
vision/ wyle pou die-
de: but speke & be n^e
stille/ for i am my re-
c & no man schal pnt
to re to noye re: for
myche peple is to me
in re citee/ and he
duellid þere aȝer &
fyr monethis techig
e amonge hem re wor-
de of god/ but whā
he gathon was pro

consul of a chape-
re wis risen by wy-
oo wil aȝens pont: &
leden him to re down
& seiden/ aȝens re lea-
ris consailly men to
worlchpe god/ and
whā he pont bigan
to opene his moun-
gathon seide to re
wis/ if re were ouy
wiclud þig cy end
respalle re rewis. re-
hy: schide suffre
but if questions be
of re word & of re
mes of þour lawe:
bi see þou self/ y woul
not be comeliman of
rele ynges: and he
drof hem fro re down
place. and no yng
of rele was to char-
ge to gathon/ and
whā he pont had
abiden manye daies:
he seide fare wel to þe

and al toke sadene þat
re synagoge & drote by
re down place:

fro hem & departede re
disaplis / And dispute
de in þe stole of amy
ty man echē day / þis
was don bi twey þe
re / So þat Al þat dūel
taken in alie heiden
word of þe lord. iewis
& þeren men / and god
did vnto not smale
bi þe hond of poule:
So þat on siue men
judas weren born
fro his body / an seek
ness departeden fro
hem: & wicked spiri
tis wenten oute / but
also siue of þe iewis
crustis zeden abou
allay to clepe þe name
of þe lord ihu crist.
on hem þat hadden
unspuris & seiden
comye 3ou bi ihu
whom poule pchyp
and þe weren senene
sones of a iewe Stre

uen a pnce of þis
þat dūden þis yng
re ynel spirit answere
rid: & seide to hem / I
know ihu & I knowe
poul: but who ben
3e: / and þe man in
which was þe waik
dūel lepid on hem
& hadde þe victorie of
wiche & was stronge
ajens hem: þat þe
nathid & wondid fled
den awen fro þat ho
us / and þis yng
made knowen to alle
iewis & þeren men: &
duelliden at Ekeby / &
drede fel dū on hem
alle: & þe magnific
den þe name of þe lord
ihū. and many men
vileueden & camen
nowlichþe & tellynge
þer dedis / and many
of hem þat sueden
curious yngis: bio

John 17:12
I will that they be
kept from the evil one

þ̄ þei schulden reſſey
ne him / whych whā
ne he cam: 3af mych
to hem rat bilouede
for he greetly oñcam
icwis: ⁊ ſchewid opē
ly by ſcriptur f̄ ihū
is criſt. **xv. cap.**
And it biſet wh
anne apollo
was at cornethie: þ̄
poul whanne he had
go re here cōſis. he
cam to eſſeſe. ⁊ found
ſū of diſaplis: ⁊ he
leid to hē / wher 3e þ̄
bilouen han reſſeyne
de re holy goſt: and
rei ſeiden to him / but
neif we han hard:
if re holy goſt is /
and he ſeid / ꝑ̄for m
what yng beu 3e
baptiſid: and rei ſei
den / in re baptym of
joun / and poul ſeide
joun baptiſid re

ple in baptym of ꝑ
nauice. ⁊ tauht rat
rei ſchulen bilouen m
him rat was to comy
nge afur him. rat is
m ihū / whanne rei
herden reſe yngis:
rei weren baptiſid m
re name of re lord
ihū / and whanne pou
le had leyde on hem
hondis: re holy go
oſt cam m hē. ⁊ rei
ſpoken w̄ langages
⁊ p̄feſſeden / and al
weren almoſt eue
men / and he 3ed m
to re ſynagoge ⁊ ſp
ke wip criſt ꝑ̄re mo
ueris diſputinge ⁊ ar
tyuge of re kyngdō
of god / But whan
ne ſūme weren her
ded ⁊ bilouede not ⁊
cuſiden re wey of
re lord wiſore re mul
titude: he 3ed away

re of hir schal bigy
ne to be destroyed:
whom al isre & ye
wold wo: schipir/
whane yese ringis
weren herd: yey we
ren fillid wif ye
& cieden & seiden/ gre
te ys ye diane of ef
fethans: & ye citee w^s
fillid wif confusio
un/ and yei maiden
an astant w^s oo wil
to ye teatre & token
gayns & aristark/
men of macedonye le
lavis of poul/ and
whane poul wold
haue entred in to ye
peple: ye discipus
sustreden not/ and
allo tyme of ye pn
as of alie yat were
his frendis: sente to
hym & piden yat
he schuld not yene
hym self i to ye teatre

and of men ciden of
ringis/ for ye church
was confusid: & ma
n wisten not for wh^t
cause yei weren come
to gidie/ but of ye pe
ple yei diowne away on
alisaundre/ while ye
icenis putiden hym
forp/ and alisaundre
arid w^s his hond si
lence: and wold yeld
wisoun to ye peple/ and
as yei livenen iuche
was a new: oo noys
of alle men was mⁱ
de curage as by alie
ne ouis/ greet dia
ne of effethans/ and
whane ye scribe had
cessid ye peple: he
leid/ men of effeth
what man is he y^e
knowth not yat ye
citee of effethans is
ye w^s schipir of ye
greet diane & of ye

uxten togidre bookes
brēueden hem before
alle men / and whan
we se þat of þe we
ren acordid: þe fou
den mony of fyfty
þousand pens / so stro
ugly þe word of god
werid & was confer
med / and whāne þe
se ringis weren fillid:
þou þoled in spirit.
afur þat unacconye
was passed & awaye
to go to ierlm & leide
for afur þat I schal be
þere: it bihouey me
to se also rome / and
he sent in to macedo
nye twey men þat
myghtred to hū
tymothe & crafte: and
he duellid for tyme
in alie / and agreet
troublage was w
de in þat day: of þe
wey of þe lord / for a

man demetric brua
me a wordhere in sy
uer makid siluer bo
wis to dyane. & þat
to crafty men mych
wrynyng / which he
depid togidre he þat
weren suche made we
ke men: & seid / men
þe witen: þ of ris
crafte mych wrynyng
is to vs / and þe seen
& huren þat ris þou
conleleþ & turney
wey medhe þeple n
oonly off effrye. w
al weste of alle alie.
& seley / þat þe ten
not goddis þat ben
made w^t hondis / and
not oonly ris parte
schal be in perell to
vs to come in to re
preef: but also þe tē
pte of þe greet dyane
schal be acordid in to
nouy / þe & þe maid

of hir schal bing
ne to le distayned:
whom al as ye & ye
would wo: schipir/
whane yese rugis
weren herd: yey we
ren fillid wiy & ye
& mēden & leiden/ & ye
ye ye diane of ef
fessians: & ye citee w^s
fillid wiy confusio
un/ and yey maaden
an assant w^s oo wil
to ye teatre & token
gayns & anstark
men of macedonye le
lawis of pom/ and
whane pom wold
haue entred in to ye
peple: ye discaphis
sustreden not/ and
also sume of ye pⁿ
as of alie yac were
his frendis: sente to
hym & prieden yac
he schuld not yene
hym sille ito ye teatre

and of men aiden of
rugis/ for ye church
was confusid: & ma
n wisten not for wh^r
cause yey weren come
to gidre/ but of ye pe
ple yey diowne awei con
fused: while ye
newis putiden hym
for/ and alaudre
and w^s his hond li
cence: and wold & lo
wisou to ye peple/ and
as yey knewen yache
was a new: oo noys
of alle men was m^d
de curage as by uer
ne ours/ greet dia
ne of effessians/ and
whane ye sathie had
cessid ye peple: he
leid/ men of effeche
what man is he y^r
knowith not yac ye
citee of effessians is
ye w^rschiper of ye
greet diane & of ye

uzten togidre bookes?
brēuēden hem before
alle men / and whan
we se þat of þe we
ren acordid: þe fou
den mony of fyfty
þousand pens / so stro
ugly þe word of god
werid & was coaser
nied / and whāne þe
se þingis weren fillid:
þouȝt þoled in spirit.
aftur þat macedonye
was passed & aȝyne
to go to ierlm & leide
for aftur þat & schal be
þere: it bihoney me
to se also rome / and
he sent in to macedo
nye twey men þat
myghtred to hun
tyngthe & crafte: and
he duellid for aȝyne
in alie / and aȝre
troublýnge was in
de in þat day: of þe
wey of þe lord / for a

man demetrie bring
me a wordhere in þat
uer makid siluer ho
uys to dyane. & þat
to crafty men myght
wýnyng / which he
depid togidre þe þat
werē suche made twe
ke men: & seid / men
þe witen: þ of þis
crafte myght wýnyng
is to vs / and þe seen
& huen þat þis þat
cōseiler & turney
wey meche peple / n
oonly off effrye. &
al weste of alle alie
& seier / þat þe ten
not goddis þat be
made w^t hondis / and
not oonly þis þat
schal be in perell to
vs to come in to re
preef: but also þe
ple of þe grete dyane
schal be acordid in
nouȝt / þe & þat

find/ yefe for yei wen
 ten before & a woden bo
 at noade/ for we schy
 piden astu^{re} daies of
 yest lowes fro filip
 pus. & camen to hem
 at twade in fyue da
 ies: where we duet
 ten seven daies/ and
 in ye first day of ye
 woke whanne we ca
 men to breke breed:
 pouil disputid wir
 hem & schuld go fory
 ye in ye morow/ and
 he drow; alouge ye
 scrunda tyl in to
 mydnyzt/ and ma
 ny lampes weiren in
 ye Soler: where we
 weren gadnd togid/
 and a yong man ent
 us bi name: sat
 on ye wyndowe/ and
 whanne he was falle
 in to an heavy sleep.
 while pouil disputid

louge. & slepyng he
 fel don fro ye ynd sta
 ge/ and he ws taken
 vp: & was brougt dee
 d/ to whom whanne
 pouil cam don: he lay
 on hy. & bidywid & sei
 de/ myle & betroubled/
 fore his soule is in
 hym/ and he wente
 vp & brake breed & eet
 & spake ynowz vn to
 ye day. & so he went
 fory/ and ye brougt
 ye chuld alyue: & wi
 weren confortid gret
 ly/ and we wente vp
 in to assenye: & schy
 piden in to assen. to
 take pouil fro yens/
 for so he had disposid
 to make iourney by
 land/ and whanne
 he found vs in assen:
 we token hy & came
 to miltene/ and fro
 yens we schyppiden i

schuld of uibute / yfor
 whyane it may not be
 yenseide to yese ying.
 is: it bihouep 3ou to
 be cessed & to do no
 ying folty / fore 3e
 han brougt yese me
 uery sacrilegies. nei
 yur blassemyage 3oc
 goddelle / for if deme
 in and 3e werline
 for ben wth ymi. han
 cause yens ouy ma.
 yere ten courtes of
 tomes & 3uges: aau
 sen in ethe of if 3e
 schen ouy of ouy oru
 ying: it may be a
 seged in 3e lausful
 church / for wth ben i
 peryl to be reprinted
 of 3is daies discena
 ouy. sichyn no man
 is gilty of whom we
 mont 3ad reison of
 3is rēyng to gidie
 and whyane he hadde

seide 3is ying: helet 3e
 peple gro. x. v.

Ad after 3e m
 ple cessed: po
 le depid 3e discipulis:
 monestred hem. & send
 fare wel. and he wen
 fords to go in to ma
 cedonye and whyane
 he had walkid bi 3e
 crostis and had mo
 nestred hem by many
 wordis. he cam to
 grece where whyam
 he had be 3re mon
 3is. 3e ierwis leyden
 a speid for yim 3at 3e
 to saille in to sirie
 he had couel to me
 ue azen by maad
 we and susipater
 of purty boroens
 folwid hy / of thesle
 lonyceses afulu
 secoudus & gayus &
 derleus & tymothe &
 ahaus. titicus & to

find yese

ke my self p'p'ouere
 ran my self / So pat
 I ende my cours & re
 mynyfeste of re we
 re which I reserued
 of re lord ihu: to wit
 nesse the gospel of re
 grace of god / and no
 we lo I wort pat I
 schulen no more se
 my face / alle ye by
 which I passid p'
 chynge re kyndes
 of god / where fore
 I witnesse to you yd
 day: pat I am cle
 ene of re blood of
 alle men / for I fleis
 not a wey pat I
 teld not to you Al
 re counsel of god /
 talie ye reue to you
 to alle flocie in
 whidj ye hely go
 of yur set you bu
 choppis to rule re
 churcj of god: whi

chj he purchasid w^t
 his blood / I wort p'
 astur my departyng
 manyngge wolues
 schulen entre in to you.
 & sparynge not re floc
 ke / and men spekyng
 schrewid yungis. schu
 len rule of you self: y^f
 rei leden away disa
 ples astur hem / for
 whidje yunge wake
 ye holdyngge in myde:
 pat by pre 3eer upst &
 day I celed not w^t
 teeris monestynge
 ethe of you / and now
 I by take you to god.
 & to re word of his
 grace: y^f is mygty to
 edifice & reue critage
 in al pat heu made
 holy / and of noumā
 I couerte siluer &
 gold cyf dore. as y^f
 self witen / for to re
 yungis pat weren

ye day fuyng: & we
camen azens chyn. and
an ovr day we hene
ueden at sauun. and
in ye day fuyng we
camen to nylete. and
poul purpohd to
fchyppe ouer to effe
fie. lest ouy taryng
were made to hy in
afie. for he hied if it
were poffible to hy:
yat he fchuld be in
ye day of pentecoft
at ierlm. fro nylete
te he fcut to effe
and chypid ye gret
tist men of byrpe of
ye churche. and wha
ne yei camen to hy
t weren to gidie: he
fend to hem. ye wite
fro ye fust day in
which i cam to afie:
how wif you by ede
tyme i was feryng
to ye lord wif alle

mekenelle & unyld
nelle & teris & temp
taconis yat felden
to me of afpynges
of ieris. how i dro
u not of profita
ble yungis to you:
yat i teld not to you
& taryt you openly
bi houfis. and i wa
nedid to ieris & to
heven men penane
in to god: & fery in
to oure lord ihu crist
and now is i am
bouden in fpirit: &
go in to ierlm. and
i knowe not what
yungis fchule come
to me in it: bi yat
ye holy goft wif alle
aces wytnessy to
me & fery. yat thou
did & tribulacionis
at ierlm abidre me
but i diete no yung
of ye yefe: ney i ma

chuldren ledde forth
 us wip oute ye citee/
 and we lincleden in re
 see bynthe & we priede
 and whāne we hadde
 made fare wel togi
 die: we wenten up
 in to re schip / and re
 turneden aȝen in to
 her owne places and
 whāne schip saylge
 was fillad fiv tyte:
 we camen don to to
 lomayda / and whan
 we hadden grette wel
 byen: we duelliden
 on day at hem / and
 au ope day we reden
 forth: & camen to ce
 sarie / in we cyttide
 in to re hōne filip
 enūgelist rat was
 on of re seuene: &
 duelliden at him / and
 to hym weren foure
 duȝteris virgines &
 profeceden / and whā

ne we duelliden þere
 by sū daies: aprofete
 agabus by name cam
 oue fro Jude / ris whā
 ne he cam to vs: took
 re girdel of pouil. &
 bond togidre his feet
 & hondis & seid / re holy
 goost seȝe yse ringis
 rus iewis schulen byn ^{in ierlm}
 de re man whos is ris
 girdel: & re schulen
 bitaken in to heren
 meues hondis / whi
 che ring whāne we
 herden: we prieden & re
 yē weren of rat place.
 rat he schuld not go
 by to ierlm / pan pouil
 answered: & seid / what
 don ȝe wepyuge &
 turneȝunge in re
 herte: for ȝ am redy u
 oonly to be bound: &
 also to die in ierlm for
 re name of re lord ihu
 and whāne we myȝe

nedful to me. & to re
se far ben wth me: yese
hondis mynystren
Alle yese yungis & sche
we to jon: for so yt by
houep men traueylg
e to resseyne syke me
and to haue mynd of
re word of re lord ihu:
for he seid/it ys more
blissful to yene pau to
resseyne/and whāne
he had seid yese yung
is: he knelid & pried
wth al hem/ and grette
wepyng of al men
was made/ and rei fel
ten ou^{er} pe rocke of
pouil: & kussedem him/
and forwedem most in
re word yat he seide:
for rei schule uomore
se his face/and rei
ledem hi to s^{ch}ip/

And whāne it
was don y^e
we schulden seile & we

ren pallid alyey fro
hem: wyf streyt cou
se we camen to chon.
& re day synge to ro
dis & fro reus to pa
tiran. & fro reus to
mirā/ and whāne
we fōnden ischyp pas
singe ouer to fenice:
we wente up into it
& sailid forp/ and whā
ne wth us p^{re}eden to a
pie: we resten it at re
lyfte half and seild
in to sure. & camen to
re tye/ for yere re schip
schulde bebuchargid/
and whāne we fōn
den discipulis: we dū
leden y^e senene daies/
which seiden by spirit
to pouil: yat he schuld
wot go vp to ieru
salem/ and whāne
re daies weren ful
lid: we zeden forp/ &
al men wth wyfes &

honge on hem pat rei
schawe here heedis/
and pat alle men wi-
te: pat ye ringes y^e
rei harden of ye ven-
falle/ but pat yon wal-
test & ye self heuist y^e
lawe/ but of yele pat
valueden of heren uñ.
we writen demynges:
pat rei absterne hē
fro yungis offrid to
ydols. & fro blood/
and also fro strang-
id yungis & fro for-
nicacion/ ran pou-
tolic ye men & in ye
day saynge he was
purified wth hem: &
entrid in to ye temple
& schewed ye fullyge
of daies of purifi-
ynges: til ye offryng
was offrid for eche
of hem/ and whāne
seuene daies were
madde: ye ieiues pat

were of alie wihau-
ne rei sey hy in ye tē-
ple stonden al ye peple
& leiden hondis ou hif
& ariden/ men of isrl
heyr ze 60/ ris is ye
man pat agens ye pe-
ple & ye lawe & ris pla-
ce: techy eury where
al men/ more oñe &
har led heren men
to ye temple: & har
defoulid ris holy pla-
ce/ for rei seyn noy-
mis of effeie in ye
citee wth hi: whom rei
gesiden pat poult had
brougt in to ree tēple/
and al ye citee was
moued: & arēmynges
to gidre of ye peple
was made/ and rei to-
ken poult & diuyn
him oute of ye tēple:
& a noon ye gates we-
ren cloid/ and whā-
ne rei souytē to glee

not couſel him: we
weren ſtyle þe ſeiden
þe wille of þe lord be
don / and after þeſe
daies we weren ma-
de redy & went by
to ierlm / and ſūme
of þe diſciples came
wth þe fro celarie: &
leden wth hem aman-
jaſon of cyrie an old
diſciple. at whom we
ſchuld be herbord /
and whāne we came
to ierlm: buien reſte-
rueten vs welkny &
in þe daie ſynge
þou ſcutid wth vs
to james: & alle þe el-
dre men weren gedu-
de / whiche whāne he
hadd grette he teld
by alle ringes. what
god had don in þe
þen men by þe my-
ſterie of hyu / and
whanne þei herden:

þei magnified god
& ſeiden to him / broþ-
þou ſeeſt þou many
þouſyndid ben in ie-
ruſ rat hau balueid
to god: & alle tribu-
ners of þe laue: &
þei herden of þe. þat
þou recheſt departige
fro moſes. of riſk
iewis rat ten by þe
þen men. þat ſepen
þat þei owen not
to circumade her ſo-
nes: ney owen to
entre by cuſtom / þfor
what is it bihoug
þat þe nūterid cũ-
gidie / for þei ſchuld
here: þat þou art co-
me / þfor to þou þe
ring. þat we ſeyn to
þee / þere ten to be
four men þat hau
a vow ou hem / take
þou þeſe men: and
halewe þe wth hem

grett silence was ma
de: he spake in ebrew
tunge & seide / xxij. c.

B riven & fadris:
here is what
reson I seide now to yⁿ
and whanne thine
heide was in ebrewen
se he spake to hem:
in zanen ye more silē
ce / and he seide / I am a
man a new born at
charle thine murdr
de / and in yis cite vi
sidis ye feet of ganna
hel tawte bi ye tinge
of fadris I awe alo
nger of ye lawe: as
also ye ben to day / and
I pursued yis wey til
to deye: byndinge &
vintakyng in to hol
dis men & wy-men /
as ye pnce of p^haw
eldon witnessinge
to me. & alle ye gret
ast of vure / of who

also I took pistles to
byren: & went to da
mask / to byrge fro
rens men wonden in
to ierusalem: rat ye
schulden be pyried / and
it was du while I
sece & nyed to damas
ke: at nydday sodey
ly fro herene agrette
plene of the schon a
boute me / and I felde
don to re crye: & herde
avoide fro herene ser
vage to me / Saul saw
what pursued you me:
it is herd to see to he
ke agens ye p^helie / and
I answerd / who art
you lord: / and he sey
de to me / I am ihu of
nazare: whom you
pursuest / and ye pat
weren wy me: seyen
but ye lye / but ye
herde not ye boyce of
him I se spake wy

hau: it was tolde to re
tribune of re kizing
pat al ierlm is confo
mided / which a noon
took kizing & centuri
cus: & rane to hem &
whanne rei hadden se
en re tribune & re kizing
tis. rei acordid to smyte
poul / yanne re tribu
ne cam & caute han
& comandid: re he we
re bounden wip twey
charnes & arid who
he was: & what he
had don / but ovr
crieden of iugitamo
nge re peple / and re
whanne he myghte kno
we no certayne rig
for re worse: he coma
undid hi to be led in
to re castelle / and wha
ne poul cam to re gre
ce. it bi fel pat he wō
doun of unizis for str
ugre of re peple for

re multitude of re pe
ple snede him: & aied
take him awei, and
whanne poul began
to be led to re castelle:
he seid to re tribune
wher it is leueful to
me: to speke ony rig
to res: / and he seide /
haust you grete: /
wher you art not re
egyptian. which bi
rele daies movedist w
yse: & leddist out into
desert foure thousand
of men menleers:
and poul seid to him
for: i am a iewe of char
te of aliac & atreptie
which ate is not bi
knownen / and i piew
suffre me to speke to
re peple / and whanne
he had suffred: poul
stode in re grece: & belu
ned w' re hounde to re
peple / and whanne a

and whāne þe blo
od of steuene þi wit
nelle was shed out:
þi was stood up: & co
fented: & kepte þe do
ris of men þat slew
uec hy: and he seid
to me: go þou for þi
shal leud þe fer to
naciōis: and þei her
den him at þis wor
d: & þei iysleiden he
re voyce & seiden: ta
ke awei þis þe erpe
such anuāie man
for it is not leueful:
þat he hye: and kes
ten awei þei clopis.
þi preuen þust in to
þe cure: þe tribune
comāidid hi to be
led in to castels: & to
be beten wip stour
ges: & to be turmen
id: þat he wist for
what cause we arde
den so to hym: and

whāne þei hadde
bounden hi wip cor
dis: poul seid to a
centurien stōidige
ny: to him: wher
it is leueful to þou
to stourge a roman
& budauqued: and
whāne þis þing was
herd: þe centurien wot
to þe tribune & teld
to him & seid: what
art þou? & þingge: for
þis man is an azej
ne of rome: and þe
tribune cam up: &
seid to hy: seie þou
to me wher þou art
a roman: and he
seid: yhe: and þe tri
bune auswerd: þi w
mych some gat þis
freedom: and poul
seid: and þi was wri
an azejne of rome:
þi for þei anoon þat
schulde haue turmen

me & I seide lord wylt
 schal I do? and yelord
 seide to me rise pou
 & go to damask: & þe
 it schal be seide to þee
 of alle þingis whiche
 it bihouey þee to do
 and whanne I sez it
 for þe clerte of þat
 Ite: I was led bi þe
 hond of felawes & I
 cam to damask and
 aman ananye þe by
 þe lawe had witnes
 syng of alle rewis
 duellyng in damas
 ke: cam to me & sto
 ode nyȝ. & seide to me
 Saul bȝoþ biholde &
 in þe same oure I be
 held in to him and he
 seide god of oure fader
 hay before ordmeyned
 yee: þat pou schuldelt
 know þe wil of him
 and schuldelt se þe
 myȝful man: & here þe

voice of his uowp
 for þou schalt be his
 witnesse to alle men
 of þe þingis: þat þe
 hast seien & herd and
 now what duellest
 þou? rise vp & be bap
 tised & whasthe awer
 þe synes by þe name
 of him clepid to help
 and it was dou to
 me as I turned agen
 in to ierlm & pȝede
 in þe temple: þat I
 was maad in ramp
 chynge of soule & I
 sy him serunge to me
 hye þou & go out
 fast of ierlm: for þu
 schulcu not welcȝue
 þe witnesse of me
 and I seide lord þe
 witten þat I was do
 syng to gidre in to
 prisoū. & betyng bi
 synagogis: hem þat
 bileneden in to þee

discussaoun was ma-
de bitwixt ye farisees
⁊ ye saducees. ⁊ ye mul-
titude was departide
for ye saducees seien.
⁊ no risyng aȝen of
ded men is neyȝ an-
gel neyȝ spyt but
farisees knowynche
euyr euyr and agret
are was made: and
some of farisees rise
up. ⁊ fowtyn seynge
we fynden no ryng
of yuel in ris man
whyat if a spyt euyr
an angel spake to hyȝ
and whyȝe grete dis-
cussaoun was made:
⁊ tribune dreedid les-
se poul schuld be to
drawe of hem/and
he comaundid twayntys
to go don: ⁊ to take
hym fro ye myddel
of heȝ. and to led hi
into castels/and in

ye nyȝt fuyng: ye lord
stod nyȝ to hym and
seid/be you stand faste/
for as you hast wit-
nessid of me in ierlū:
So it bihouer yee to
witnessle also at ro-
me/and whyȝe ye
day wȝ come: tyme
of ye ieris gaduȝen
hem. ⁊ maȝen abow
⁊ seiden/pat yei schulde
neyȝ ete no drynk til
ye flouren poul/and
ye weren moȝ þan
fowrtyn men pat ma-
den ris sweryng to
gidre/and yei weneȝ
to ye places of prestis
⁊ eldre men ⁊ seiden/
whyȝe discussaoun we han
knowid pat we schu-
le not taste ony ryng:
til we sleen poul now
ȝefore make ye knowe
to ye tribune whyȝe
couled: pat he byȝe

tid him: departed a
wey fro him/ and ye
tribunne drede: astur
pat he wist pat ^{he} was
a citeyene of roue:
and for he had bounde
him/ but in ye day
surge. he wolde wit
more diligently for
what cause he were
accusid of ye iewis &
vubounde hi/ and co
maunded prestis & alle
ye conseil: to come to
gidre/ and he brount
forp poull: & sette hi
amonge hem/ **xviii.**

And poull bihel
de in to ye cou
seil: & seide vrisen y
wis al good consa
ce haue lyued before
god: til in to ris day
and ananye pnce of
prestis: comaundid to
men to stonde ny
to him. pat yei schil

den sayte his mouy
pan poull seide to hi
you whitid walle
god sayte ye/ you
sittist & deniest me be
lawe: & azens ye la
we you comaundist
me to be smyten/ and
yei pat stonden ny:
seiden/ cursest you ye
histre prest of god/ &
poull seide/ vrisen y
wist not pat he is
pnce of prestis/ for
it is writen/ you shal
not curse ye prince
of yi peple/ vne poull
wist pat w parta
of sadneces. & ye of
of farilees: & he cre
de in ye conseil/ vrisen
y am a farile. ye sone
of farilees: i am de
med of ye hope & of
a zen rishinge of ded
men/ and whanne
he had seide ris sig:

and he clepid togi-
die twey centurions:
he seid to him / make
ye redy twey hundred
myttis: pat yei go
to cesarie / and hois
men senenty. 7 spe
re men twey hun-
dred: fro ye ryd ou
re of nyte / and ma-
ke ye redy an hois
for port to ryd on
to lede him safe to
felx ye phident / for
ye tribune drede lest
ye ierwis wold ta-
ke hi / by ye wey 7
slee him: 7 afterw-
ard he mytte be ch-
arged as he had ta-
ke monye 7 wroot
him apistle: couter-
myngt rese pringis
claudius lissas. to
ye best felx phident.
help / his man pat
was talic of ye ierwis

and bigant to be fle-
yne: 7 I cam by on
heru my myn cost 7
deliuerid hi fro hem
whanne I lincive pat
he was a romayne
and I wold with re-
cause. which yei put-
tiden a zeus him: 7 I
lede him to ye concla-
of heru / and I founde
he was accusid of
questions of her lawe
but he had no cry-
me wozn the deyr ch-
woundis / and whanne
it was told me of ye
aspies. pat yei aray-
eden for him. I sent
hi to yee / and I war-
ned also ye accusers:
pat yei ^{for} yee seie fare
wel / and so ye myttis
as yei were comman-
did token pou: tled
den hym by nyte in
to antipatiden / and

him forth to jon as
if ze schulden knowe
cume ring more cer
teynly of him/and
we ben redy to flee
him: bfore pat he
come/and whane he
sone of pouls list
hadde herd ye aspi
es: he cam & entred
in to ye castels. & told
to poull and poull
depid to him con of
ye centuren & seide/le
de ris zonge man to
ye tribune: for he
has sum ring to
shewe to him/and
he toke hi & ledde to
ye tribune: & seide/
poull pat is bonden
mede me: to led to
ye ris zonge man.
pat has su ring to
spoke to ye/and ye
tribune toke his ho
ude: & went w him

alidethalf & arid hi
what ring it is pat
you hast to shewe
to me: and he seide
ye iuris ben acordid
to pie yee. pat to mor
we you bynge forp
poull in to ye counsel:
as if yei schulden en
quere sume ring
more certeynly of
him/ but bileue y
not to hem/for mo
rau fourti men of
hem aspien him: w
which han aowed
pat yei schule not en
ney dyuk. til ye
flee him/and now
yei ben redy abidyng
e y bildest/ yefore
ye tribune leste ye
zonge man: & comai
de pat he schulde spe
ke to no man. pat
he had made yese
ringis luowen to hi

re tribune cam w
grec strugge aloue:
t dhuend hi fro oē
hondis / and comā
undid. Ino acusers:
to come to rec / of
whom you denyge
maist knowe of al
rese yiges: of whi
ch we acusen him /
and iennis pnten
to t seiden: yat rese
rungs hadden heu
so // pouil answerde:
whame re pñdent
grauende him to
lei / of many zeers
I knowe rec yat y^r
wt downesman to
na folli: t I shal
d ynowe for me w
god resou / for you
maist knowe: for
to me ten not more
pñe twelue daies.
sithyn I cam vp to
worshype i ierlm

And nen in temple re
rei founde me dispu
tunge wy: and ma
nen: malyge conco
urs of peple uen
in synagogis uen i
ate: nen rei mon
pue to rec of re whi
che yungis rei now
acusen me / but I
knowledhe to rec y
yung. yat astu re
sent whiche rei seyn
herlie: So I serue to
god re sadu / and I
viene to alle yigis
yat ten writen in
re lawe t profetis /
and I haue hope in
god: whych alio rei
heufult awiden re a
zeuyluge of mist
men to conyuge t
wiclud / in vis yung
I studie wy out hu
ryuge. to haue cons
ciens to god t to men

in þe day suryng whanne þe hois men were leste þat schulde go wth him: þey turne den aȝen in to þe castel and whanne þey comen to cesarie. þey token þe pistle to þe p^rident. & þey sette allo þouȝt before hi and whanne he had rad & aride of what provyuce he was. & knewe þat he was of alice: & shal here þe he seide: whāne þyȝ accusers comen and he comaūded hi to be kept iⁿ þe mote halle of eroude. ¶

And after fyue daies. many p^rinces of p^rests comen wth y^e fūme eldrie men & tercille a feye speker: which wenten to þe p^rident

aȝens þouȝt and whanne þouȝt was somened: tercille began to accuse him & seide: whāne iⁿ my che p^rees we dw^l bi þe. many yngis ben amendid by þi wilddom: eue more & eny where þou best sehest we han resseyued wth al drynge of yauhtyngis but lest þat we be redenger: & þe þe schortly here us for þi mēcheneſſe we han founde no wicked man surynged senaōn to al ieiwis in al þe world: & antoi of discenaōn of þe sette of nazaren and he also cuforsid to defoule þe tēple whom also we toke & wolden deme after oure lawe but ihsas

uenable 3. schal clepe
 pe/ also he lapid
 at money schuld
 be zonu to him of
 pou/ for which rig
 ofte he cleped him
 spallie wry him/ and
 whanne twey zeers
 weren fullid: felix
 rone a succellone
 aus fectus/ and fe
 ly wold zeue grace
 to ierwis: & leste poul
 bounden/ xxv. c.

Therfore wha
 ne festus ca
 m to re province af
 ter pe prid day: he
 went vp to ierlin fro
 cesarie/ and prins
 of prestis & re wor
 nest of re ierwis we
 tu to him zeus poul:
 and prieden him. &
 arden grace zeus
 him/ pat he shulde
 commande him to

be led to ierlin. and
 rei setiden a spics
 to flee him bi re wey/
 but festus answer
 de: pat poul schuld
 be kept in cesarie/
 sopehy pat he him
 self schuld priede
 more abisely/ sefore
 he seide/ rei pat in zu
 ben twyty: come
 dou to gidre/ and if
 ony crime ys in re
 man: accuse rei hi/
 and he ductede a
 mouge hem nomo
 re ran cyte cyr. ten
 daies: & cam dou to
 cesarie/ and re tope
 day he sette for do
 melman: & comau
 did poul to be brouz
 te/ and whanne he
 was brouz forth:
 ierwis stoden aboute
 him. whiche camen
 dou fro ierlin/ pat

the more/but after
many yere. .j. am
to do many almecde
do to my folk & offri
nges & avowes: in
whiche yei founden me
purifydge in yre tan
ple: not wth company
e ne: wth wyf noife/and
yei rauyzen me & yei
crieden & seiden/take
away oure enemye/ &
sume ierwis of alie
whiche it bihoote to
be now p^{re}sent at ye:
& accuse if yei hadde
our yung azenst me/
eyf yele hemself seie
if yei founden in me
our yung of wiche
nelle: syen yf stoude
ye confesed/but only
of yis voice: by whi
che yf criede stoumge
amonge hem/for of
ye azenst yung of de
de men: yf am demed

yis day of you/Soe
ly felix dainede hem:
& kuenne moost cer
teynely of ye were &
seid/whanue thas
ye tribune schal co
me don: yf schal he
re you/and he coma
undid to acenturen
to kepe hym & he had
reste: uery to forwe
our man to nyg
tre of his owne rig
is to him/and after
sume daies, felix a
don wyf drusselle his
wyf pat was a ier
se: & depid poul and
herde of hym ye se
yis in crist churche/and
while he disputed
of ierwisuelle & cha
rite & down to comyng
felix was made tre
blyng & answered
pat partyney now
go: but in tyme co

swerde / pat it is not
 custom to Romayns
 to dampne ony mā:
 before pat he pat is
 accused haue his ac-
 cusers p'sent. and in
 the place of defendige
 to putte away pe cri-
 mes pat he putt aȝes
 him / p'fore whāne
 he comen togidre hi-
 der. wh' our ouyde
 laye in re day synge.
 latt for donichman
 comādid pe mā
 to be brouyt / and w-
 haue his accusers
 stoden: pei seiden no
 cause. of whi ch' rig-
 is i had suspēcion of
 puel / vnt pei hadden
 aȝens hi sinne questi-
 ons of her veyne
 worschippynge: and
 of ihu ded. whoun
 poult affirmed to ly-
 ue / and i wrotede

ofliche maue questi-
 ons & seide / wherfor
 he wolde go to ierlm.
 & pe to be deuied of re-
 le rnygis / but for p'm
 appled pat he schid-
 de be kept to re kno-
 wyng of re emp'or:
 i comādid him to
 be kept. til i send hi
 to re emp'our / and
 agrippa seide to fest /
 i my self wold here
 pe man / and to mo- the lade /
 rwe you schalt here
 hi / and on re towe
 day whāne agrippa
 & heroupe comen w
 greet desire / and en-
 triden in to re andito-
 ric w' tribunes & re
 p'nypal men of re a-
 tee / whāne festus bad.
 poult w's brouyt / &
 festus seide / kyng a-
 grippa & al men pat
 ben wir vs: se seen

truge azens hyu ma
up & greuous canis:
whiche ye myght not
pene/ for pou sholdi
de to sou in al ringis.
ye uerif azens ye la
we of ieris uerif a
zens ye temple. uerif
azens ye empoure
& syned ouy ring/ b
festus wolde do gte
to ye ieris. & anse
nd to pou: & seide/
wolt you go up to
yerusalem: & ye be
denied of yese ring
is bifore me/ & pou
seide/ at ye dome pla
ce of ye empoure
& stonde: where it bi
honey me to be denied/
I haue not moored ye
ieris: as pou kno
wist wel/ for if I ha
ue noied. cyfir doon
ouy ring wotye der:
I forsake not to die/

but if no ring of po
is. pat ye accusen
me: no man may re
ue me to hem: & ape
le it to ye empoure
pau festus spallie w
ye conseil: and anse
red/ to ye empoure
you hast appeled: to
ye empoure pou schat
go/ and whane hime
daies weren passed:
agrippa hyng & bew
nyce camen don to
cesarie to welcum
festus/ and whane m
dwellden ye many
daies: festus schewd
to ye hyng of pou.
& seide/ a man is leste
widen of felly. of
whiche whane I wot
at ierlm: pncis of
prestis & ye olde men of
annen to me. & ax
den dampnacion azens
hyu/ to whiche & an

for ye hope of repro
uacion: pat is made
to oure fadus of
god: 3 sconde suget
is done. in which
hoer oure twelue
apostles seruyng us
a day hope to come
of which hope su
lyng 3 an accusid
of re iuris: what
vubileneful pring is
comde to you: if a
god reuise: ded men:
and sorly 3 gellid
pat 3 oure to do ma
ny coutraie pring
agens ye name of ie
su nazarene: which
pring also 3 did in ie
rusale: and 3 endo
sid many of seyntis
in pson: whane 3
had the power of
re prynces of pntis
and whane ye we
ren sleyn: 3 broug

ye sentence: and by
a synagogis ofte 3
punysched you 3 co
steyned to blasfeme
and more 3 were
wood agens hem: 3
pined in to ahen ote
co in which ye whi
le 3 went to damask
wth wiver 3 susteyne
of pntes of prestis: at
myd day in ye wey 3
sey for lyng: pat fro
henene. schyned lyt
aboute me passyng
ye schynge of re lone
3 aboute hem pat we
ren to gidie wy me
and whaune we alle
hadden falle don in to
ye erpe: 3 herde aboue
seyng to me in ebreu
tyng: 3 aud. Saul whi
pursuest you me: it
is hard to see to ly
ke agens ye pryncie: 3
3 seide: who art you

pis man of winche. al
re multitud of ierwis
pied me at ierlm/ and
arid & aied: yat he
schad hyue no leng-
er/ vnt 3. fonde yat
he had down no ryg
worth of deer/ and
3. tene to send hi to f
empoure: for he appe
ted ris ring/ of whi
ch man 3. haue no
certeyn what ring
3. schal write to re
lord/ for which ring
3. brougt hi to you. &
moft to re you big
a grippa: yat whane
ayunge is made. 3. ha
ue what 3. schal wri
te/ for it is leyn to me
wy out re son: to led
abownden man & if
to logmhe re cause of
hym. **xxvi. ca.**

Ad agrippa
send to pou

it is lustred to re: to
speke for rei. sal/ ran
pou held for re hou
de: & ingan to zeld re
son/ of al yngis in w
hich 3. am auctid of
ierwis/ you hyng agry
pa. 3. gelle me blessed
at re: whane 3. schal
defende me ris day/ &
moft for pou knowe
al yngis yat lwa
mouge ierwis custo
mes & questiois/ for
which ryg 3. bi led
re: here patiently/
for al ierwis yat vifo
re knewe me fro re
bigynnyng tuowen
my lye fro zougry. &
fro re bigynnyng re
in my foru in ierlm
if rei wolden bere
witnessyng: yat bi
re moft certeyn leat
of our religio. 3. hy
uede a farisee and now

gret voice poult y^r
maddist/ many lech^s
turuen yee to wood-
nelle/ and poult seid/
I made not you best
festus: but I speke
out yee wordis of mi-
ty of sobriuelle/ for
also yee hyng to who
spake stid fastly: wo-
re of yee yungis/ for
I danc yee no ring of
yle is hid fro hyu/ for
wey in a corner was
myt of yee yungis
don/ vlenest you u
hyng agrippa to pro-
feng? I wote yee y^r
vlenest/ and agrippa
seid to poult/ in alth
yng. you conselst
me to be made a cist
man/ and poult seid/
I desire auentis god
bore in hyl r in grea.
not wuly yee. but al
k yee yee heren to

day to be made such
as I am: out taken yee
boudis/ and yee hyng
wos by yee phidant r
trouyce: r yee yee late
ny; to hem/ and wha
ne yee wenten avey:
yee spaken to godis r sta-
den/ yee yee man has
not don ony ying woi-
yee dey: nery wondis/
and agrippa seid to
festus/ yee man myt
be deliyed: if he had
not append to w em-
perours/ r yee yee c.

But as it was
demed hyu to
schype in to ytelie: yee
bitoken poult wpp of
kepers to a centurie
bi name julaw of
yee compaigne of kny-
tis of yee empour. r
yee wenten up in to
yee ship of adrymens
and bryngen to seyle

lord and ye lord seid/
I am thus without p^r
pursuest / but rise up
and stonde on y^e feet / for
whi: to y^eis y^eing y^e ap
pend to yee: y^eat y^e or
dyne yee mynys^rre
witnesse of y^eo y^eingis
nat y^eou hast / seyn. and of
y^eo which y^e schal sche
we to yee / and y^e schal
deliuer yee fro p^rephe
and folke to which y^e
now y^e send yee. to o
pene y^e y^een of y^een: y^e
yei ten conuertid fro
darknesse to l^yt / and
fro power of satan^s
to god: y^eat y^e take re
myssion of synes. and
part amonge seyntis
by fey y^eat is in me
wherfore sit byng
agrupa: y^e was not
vnbileueful to y^een
ly visioⁿs / but y^e told
to y^een y^eat ten at da

maⁿ first and at ieru
salem and by al y^e ciuit
re of iude and to y^eer
men: y^eat y^e schuld
do penance: and be co
uertid to god: and do
wo^rke wo^rthys of pe
nance / for y^eo cank
eris when me: whi
ne y^e was in y^e tem
ple to sle me / but y^e w^o
holpen bi y^e helpe of
god in to y^eis day: and
stond witnesse y^eng
to lesse and to more / and
y^e sey no y^eing els: y^eat
which y^eingis y^eg
fetes and moyses spak
y^eat schuld come: if
crist is to suffre. if he
is y^e first of a y^een
lyng of ded men. y^e
schal schewe l^yt to
y^ee peple and to y^eer
men / whanne he spak
he y^ese y^eingis and cloud
reloⁿ: festus seid w^o

and whāne ye haven
was not able to du-
elle in wynter: ful
many oideryneden cō-
ceyle to seyle fro wēs
if on ony manie yei
myghten come to se-
mye to duelle in
woutur at ye hane
of crete whiche bihol-
dy to affrik: & to cho-
yn. and whāne ye
loudly blew: yei get-
leden hem to holde
porpys / and whān
ne yei hadden remo-
ued fro assou: yei
sayleden to crete / &
not astur myche.
ye wynd tyfoupe
is clepid northeist:
was ajeus it / and
ye ship was ranshid.
ye myght not enforle
ajeus ye wynd. whā
ne ye ship was join
to ye blowynges of

ye wyndis we were
born wth acours into
an yle þ^{is} is clepid can-
da: & vnnere we myght
te gette a lital wot:
and whāne þat wth
taken up yer bysiden
hchpis: gi-dyngge to
gidie ye ship & diede
lest yei shulden falle
in to sondy places
and whāne ye vessel
was vnder set: so
yei weren born: &
for we weren pro-
wen wth stronge
tempest: in ye day
suyngge ye maduca
suyngge oit / and ye
yrid day: wth her
housis yei casteden
away ye instrumentis
of ye ship / and whā-
ne ye lōne uerly ster-
ris weren seye by
many daies. & tem-
pest not altil myzed

And weren born abou-
te re places of asye. whi-
le aristark of macedony
e tessalonyence duel-
tid stille wry vs and
in re day supnge we
camen to sidon and
Julius taceide outes-
ly poui: 7 suffrid to
go to frendis 7 to do
his nedis and whan
ne we remouede fro
pou: we vnderway-
leden to cypric for re
wyndis weren con-
tre and we sayleden
in re syt of silice 7 pa-
silic: 7 camen to liss
pat is ilie and pat
re centunen foud a ship
of alysaundie saylunge
in to ytalie: 7 putti-
de vs ouer in to re 7
whanne in q many
daies we seyleden
slowly: 7 vnnere ca-
men ajen gnydū. for

re wyndis lemd vs:
we sayleden to aete
vithis salomona and
vnnere we sayleden
vithis 7 camen into
a place pat is depid
a good hanene: to
whom re aete of tel-
sala was wy: And whi-
anne myche tyme we
passid 7 whanne say-
lynge pan was not
sikur. for pat fastyng
was passid: poui an-
foude hem 7 leide to
hem / men 1. Se patky-
lynge bigynner to be
wry wronge 7 mydi-
haru. not only of
charge 7 of re ship:
but also of ouerly-
nes / but re centun-
en bilened more to
re goūuoure. 7 to
lord of re ship: pan
to rese ynges pat
weren seyde of poui

ship ye senten four
 ankers & desired pat
 ye day had be co-
 me and whanne ye
 shipmen sonen to
 fle fro ye ship. whā
 ne ye hadden sent a
 lute boot in to ye see
 midir colour as ye
 schulden bigyne to str
 che for ye ankers
 fro ye formere part
 of ye ship: pou seid
 to ye centunen & to þ
 knyghtis / but rese due
 le in ye ship: & mon
 not be made laas / yā
 ne knyghtis hundred
 away ye cordis of þ
 lute boot: & suffre
 den it to falle away
 and whanne þe was
 come. pou preid
 al men to take mete
 & seide / ye. fourteney
 day ye day ye abide
 duellen fastyng. and

taken no ringe / wher
 for / þe preid to take mete
 for your heche: for of
 noon of you ye here of
 ye heed shal pensche
 and whanne he had se
 de rese ringes: pou to
 ke breed & dide rauking
 es to god in ye syt of
 alle men / and whan
 ne he had brokū: he
 bigane to ete / and al
 weren made of bea
 confort: & ye tohu
 mete / and we were
 alle men in ye ship:
 two hundred seventy
 & fyve / and ye twerū
 filled wth mete: & dis
 chargeden ye ship & an
 den where in to ye
 see / and whanne ye
 day was come: ye
 knewe no lond / and
 ye bihelden an hāve
 rat had a water ban
 ke: to which ye pouste

12
: now al re hope of
oure hely was don a
wey/ and whanne
myche fastyng had
be: pan pou stode
in re mydille of he
& seide/ a nou it bi
hose whanne ze her
den me not to haue
mle away re ship
fro arte: & gentre
wrouge & castinge
out/ and now I cou
seyle you to be of go
de confort: for losse
of no plone of you
shal be outaken of
re ship/ for an angel
of god whos I am
& to whom I serue:
stood nyze to me su
pis nyze & seide/ pou
diede you not: it bi
honey re to stonde
before re empoure/
and to god hay 30
un to ree al par tra

in re ship wy re
for which yung ze
men be ze of good
comfort/ for I bilee
ue to my god: pat
so it shal be as it is
seid to me/ and it bi
honey vs to come
in to sum ple/ but
afterward put me
fourteme day ze my
cam ou vs sayd
in re stony see: abo
re mydnyze re ship
men supposeden su
cuntre to appere to
hem/ and rei kessen
don a plomet: & fon
den twenty paces of
depuelle/ and after
a lital rei weren dep
nd fro rens & found
fytene paces/ and
rei dieden lest we
shulden haue falle
in to sharpe places:
for re laste partie off

toke hym bi þe hou
de and whāne re hōp
we men of þe yle lize
re best hangyng in
his hond: rei seiden
to gidre/ for þis mā
is amāquellere and
whāne he ascapid
þo re see: goddis ven
gance suffir hym
not to lye in erpe/
but he shoke away þe
best in to re fier: ⁊
had now hāme and
rei gelliden þat he shu
ld be turned in to
swellige: ⁊ falle dō
sodeynly ⁊ die/ but
whāne rei abyden log
it lize þat no þing
of puel was done in
hym: rei turned
hē to gidre ⁊ seiden
þe was god/ and in
roo places weren in
neris of re þince of re
yle. þuphus by na

me: whiche resseyued
us bi þe dāces benyng
us ⁊ found us/ and it
bi telle þat þe fader of
þuphus lay traueled
wyt feures ⁊ blodie
flux/ to whom wold en
tre. ⁊ whāne he had
de þied. ⁊ leide his hou
dis on hym: he helide
hym/ and whāne þis
þing was done: al þat
in þe yle hadden seche
nesses: cūnen ⁊ were
helid/ whiche also ho
noured us in ma
ny wysshes: ⁊ put
iden what þinges we
ren necessarie to us
whāne we shupiden/
and aftur þis more
þis we shupiden in a
ship of ahlaundre. ⁊
had wyndred in re
yle. to whiche was
an excellent sygne of
castorus/ and whāne

if þei myȝten to byȝe
vp þe ſhip/ and whā
ne þei hadden taken
vp þe ancre: þei bitoke
heim to þe ſee. & ſlaked
to gidre þe ioyntures
of gonnales/ and wip
a litil ſeyl liſt vp by
blowpuge of þe wynd
þei wenten to þe bank/
and whanne we felde
in to a place of gnuel
gon al aboute w þe ſee:
þey hūrthden þe ſhip/
and whāne þe former
part wā ſicthid. it
duellid vnmouable:
& þe laſt part wā bro
ken of ſtrengre of þe
ſee/ and counſeil of þe
knyȝtis wā to ſlee my
þat weren in ward/
leſt ony ſhulde aſkape:
whanne he had ſwy
myd out/ but þe cen
turien wold hepe pou:
& forlede it to le don/

and he comaundid he
þat myȝten ſwyme: to
go in to þe ſee & ſtra
pe & go out into þe
lound/ and þei baren
ſūne oyr on bordi:
ſūne on þo pīges f
weren of þe ſhip/ and
ſo it was don: þat al
men aſkapeden to r
And lound/ ~~re~~
whāne we had
den aſtupid: þanne
kneuen þat yle was
depid myhtene and
þe hepeū men deden
to þo not hal curte
ſie/ and whāne a ſhe
was lypdehd: rei a
freſhedeu þo alle for
þe reyeue þat cam & þe
cold/ but whāne
pou had gedred a
quantite of lypȝyng
is of wyues & leide on
þe ſier: an eddre ſhe
cam forþe fro þe hec

spoken any yuel ying
of ree/ but we pien to
here of ree: what yig
is pou felst/ for of ris
sare it is knowue to vs:
pat ciny wher me yen
sey it/ and whane rei
hadden orderyed a day to
yui: many men came
in to re yu/ to whidj
he crywde wunnelyge
re kyngdom of god: &
counselid hem of ihu.
of re laue of moyses
aphetis. fro re mozo
we til to re euentyd/ &
sime bileueden to rese
yngis: pat weren sei
de of pou. sime bi
lueneden not/ and whā
re rei weren uot con
sentyng togidre: reide
partiden. & pou seid
o word for re holy
gost spake wel by
sare re profete to jo
sadrus: & seide/ go f' to

ris peple: & seie to hē
wy ere ze shulen here:
& ze shule not budu
stoude/ and ze seynge
shulen see: & ze shule
not biholde/ for re hert
of ris peple: is grechly
sattid/ and w' heres rei
herden heuenly. & rei
dolyde togidre here yen:
lest pamenture rei see
w' yen. & w' heres here.
& bi hert vnderstond.
& be conuertid & i helc
hem/ refore be it kno
wen to jou pat ris
help of god is sent
to herene men: & rei
shulen here/ and whā
ue he had seid rese
yngis: rewis wente
oute fro hym. & had
den mych questions
erw musyng amōge
hem self/ and he ducl
hd ful ryo zere in
hurd place: & he res

we camen to hiraculan:
we duelliden þe þre da
ies / fro þens we sephide
aboute: & camen to re
gū / and after o day w
while þe souþ blew: i
þe secunde day we came
to putcolos / where whā
ne we founden brisen
we weren þyed to dnel
þe anentis hem. seuē
dies / and so we cam
to Rome / and fro þens
whāne brisen hadden
herd 2 þei camen to be
to þe cleprunge of appius.
þe to þe þre tauerne / &
whāne pou had seau
hem: he didde paukyng
is to god & took trist
and whāne we came
to Rome 3 it was suff
red to pou to duelle
by hyu hit wip almyr
kepyuge hym / and aft
er þis due he depid
to gidre þe worryest of

þe ieiues: & whāne þe
camen: he seid to hem
brisen i didde no rymg
agens þe peple cyro
cistum of iudis: & i was
bounden at ierlm & was
bitaken in to þe hond
of romaynes / and whā
ne þei hadden arid of
me: wolden haue de
liuered me. for þat no
cause of deþ was in
me / but for ieiues a
gens seiden: i was con
feyned to appie to
empoure not al hange
our rymg to accuse my
peple / þefore for þis cau
se i þied to se þou &
spelle to þou / for þe ho
pe of isrl: & am gird
aboute wip þis chay
ne / and þei seiden to hi
ner we han resceyued
leas of þe fro Jude:
ner any of brisen to
myuge sheweide cy

ho re true of re seip/
while ye setten in her
translations. only re
names of re yngis:
re of wat. of blode.
re of re spirit/ and leue
re wittnessynge of re
fadir: & of re sone & of
re spirit/ in which
wittnessynge oure co
moun bileue is most
strenyd/ and it is pre
nd pat yere is on sub
limite of godhede of
re fadir: & of re sone.
& of re holy spirit/ but
in oyn epistlis how
myche oure transla
tion diuily fro of is:
keue to re prudenc
of re wderis/ but you
goddis maide custadi
um while y' enquerist
byly of me re true
of scripture: you put
ste oute myn elde to
re graue of enbious

meues wep/ which
seien I am an appeer
re of holy scriptures:
but in such a werke
I diede not re enbrie of
myn enemies. ne I
shal not denyen to he:
pat aken re true of
holy scripture. / here
endur re prolog: &
vignyn re pistle of
James / Cap. p.th

Iames re seruati
te of god. & of ou
re lord ihu crist. to re
twelue hymedis pat
ben in scatteringe abro
de hoche **E** my bryen
deme re al rofe: whane
ye fallen in to diuile tyn
maons/ wittynge pat
re prync of zonne seip:
worchy patience/ and
patience hay parfyt
werke: pat ye be par
fyt & hole & faile i no
ring/ and if ony of

serued al y entreden
to hy. a pchide rehy
lyngdom of god. i ta
uete po ruggis y ben
of re lord ihu crist.
wey alle crist wyoute
forbedunge Amen.
here endir pe dedus
of apostlis: a bryf
ney apyolog oure
pistle of James

The ordie of re
seuene epistlis
whiche ben depid ca
namyd: is not so a
monge re grekis. y
fully sauene re say
a suen re ryt ordie
of re epistlis. is it is
founden in latyn wo
kis for as myche
as peter is re furste i
re ordie of re apostlis:
his epistlis ben re fur
ste of hem in ordie b
as we not longe hy
ren comenden re eu

gelistis to re lyf of
trype: so we hau se
te re se prouz re help
of god in her owne
ordie for re first of
hem is a pistle of Ja
mes: two of petris
re of jouns. and on
of jude re whiche e
pistlis: if rei hadda
truly turnyd of re
translatours in to
latyn speche. as re
weren made of re a
postlis rei shulden
hau made no dout
to re reders: ne re
variance of wordis
shuld not hau in
pugned it self nam
ly in re place in re
first epistle of joun
where we reden of
onlye of re trypis
where we fynden re
rer hay te grete end
of butrue translatos

nyl^e erre / eche good zif-
te & eche parfyt zifte
is fro above. & comey
don fro y^e fadir of
lytis: meuris whom
is noon of charynge
ne ouershadewyng
of rewarde / for wil-
fully he bigat us by
y^e word of tyme. &
we be abygyng
of his creature / wite
y^e my bryeren most
loued to eche man sw-
ite to here. but slowe
to speke. & slow to weay-
re / for y^e wraype of
a man: wordy: not
y^e ryzibilicelle of god
for which yung cast
y^e away al synclenelle
& plente of malice: &
in myldenesse resley-
ue y^e y^e word pat is
planted to you. pat
may save your sou-
les. But be y^e dews

of y^e word. & not here-
re only: disceywyng
; onself / for if ony ma-
is an here of y^e wor-
de. & not a dwer: y^e is
shal be tyld to a
man pat by holdyng
here of his bryth^r in a
myrrour / for he beheld
hys self & wente a wey:
& anon he forzate w-
whydij he was / but
he pat biholdy in y^e
lawe of p^ryst fydow
& duelly in it. & is if
made a forgetful here.
but a dwer of werk:
y^e is shal be blessed in
his deed / and if ony
man gessy hymself to
be religious & reser-
vy not his tuge. but
disceyuey his here: y^e
religion of hym is
beyue / adene religio-
un & in bulwmed: a-
meuris god & y^e fadir

son is nedir wisdō:
 are he of god which
 fency to al men lar-
 gely & vpbreydyr it:
 & it shal be iouū to
 hym/ but are he in-
 fery: & dūt noyig/
 for he is dūt: is
 lyk to a waive of y
 see. which is mo-
 ued & tozū aloude
 of re wynd/ yerefor
 gelle not rlike man:
 pat he shal take any
 ring of re lord/ and
 double in soule: is
 vnktable in al his we-
 res/ and a meke bro-
 yū. hane glouc in he
 enhansyng/ and a
 riche man in his lo-
 wnesse/ for as re flo-
 ure of grille. he shal
 passe/ re liue & oos
 up w heet: & dned
 re gins/ and re flou-
 re of it feldē dū: & f

fauourē of his char-
 perlynd/ and so an-
 che man welwepi
 his wepes/ blessed is
 re man pat suffry
 temptaciō/ for whā-
 ne he shal be pried:
 he shal resseyue re co-
 roū of lyf. which
 god bylyte to men
 pat louen hym/ no
 man whāne he is
 tēptid seie: & he is
 temptid of god/ for
 whā god is not atēp-
 ture of yuel yung/
 for he tēpti no man
 b: & echē man is tēp-
 tid drawen & sterid of
 his owne couetyse.
 after couetyse whā
 ne it hay consēpit
 bynyng forr syue
 but syue whāne it
 is fulfilled: gendry
 deey/ yerefore my
 most deruorv byny:

who eue keepy alle ye
lawe. but offendyng i
oon: he ys made gilty
of alle/ for he put seid
pat f^r shalt not do le
cherie: seid also you
shalt not slee/ pat if
you doost not lecherie.
but you slee: you
art maad a trevel-
sour of ye lawe/ yus
spoke ye & yus dooer
as bygyngge to be
demed by ye lawe of
hedding/ for why do
me wypp oute myng:
is to hym f^r doo no
mercy/ but myng alowe
why down/ my brye-
ren what shal it p^r
fite if ony man seie f^r
he har fey: but he
har not ye werkus/
why fery shal mow
saue hym: and if a
brof eny alidit be na-
kid: & yau nede of

edj daies lufode/ and
if ony of you seie to
hem. go ye inpees be
ye made hoost & be ye
fild/ but if ye zeuen
not to hem y^o yung
is pat ten necessare
to bodie: what shal
it profite/ so also fery
if it har not werkus:
is deed in it all/ but
fume men shal seie:
you hast fery. & i ha-
ue werkus/ shewe p^r
to me yⁱ fery why
outen werkus: & i sh^{al}
shewe to yee my fery
of werkus/ you bilee-
uest pat o god is: f^r
doost wel/ and deue-
lis bileuen & tremble/
but wolt you wite
you weyue man: p^r
fery why oute werkus
is ydill/ why abrah^m
oure fadir was not
mildred of werkus

James
S. 1000
way by n. 1000

is ris/ to visite sadur-
les & modurles chil-
dren. & widewes in
her tribidacoon: & to
kepe hun self vnde fou-
lid fro his world/

A. **M**y blisfren my-
le ze haue ye
sey of oure lord ihu
crist of glorie in accep-
cion of psones/ for if
aman pat has agol-
den rynge & in a faure
clorynge cometh in
zoure compaignye. &
apoz man entrey-
n foule clorynge. & if
ze biholdy in hym
pat is clord wry-
clere clorynge & if ze
seie to hym sitte you
here wel/ but to re-
pore man ze seien:
stoude you pere. &
eyr sitte vnder ye
stole of my feet/ wher
ze demen not auentis

zon self: & beu made do-
mevmen of wickid
rountes/ here ze my
most derwordy bryen
wher god ches not p-
re men in his world:
richi in seip & curio of
ye kyngdom p. re god
bihyte to men pat lo-
ued hym/ but ze han
dispylid ye pore men
wher richen men app-
se not you bi pouer:
& rei drawen you to d-
mes. wher rei blas-
femen not ye good na-
me pat is clepid to
help ou you. nere-
les if ze parformen i
kyngis laue by scrip-
turis. you shalt loue
yru neyboze as yu self:
ze dou wel/ but if ze
taken persones: ze
worchyn synne. & be
repreied of ye laue
as trespassours/ and

oure tūge is fier:
 þe vniuersite of wic-
 kidnesse/ þe tūge is
 ordeyned in oure
 membrys. whiche
 foulyþ al þe body/
 and it is enflam-
 med of helle: & cu-
 slawnyþ in which
 of oure buye/ and
 al kynd of bestes &
 of foulys/ & of ser-
 penȝes & of oȝe. is dy-
 astred: & so ben made
 tame of mānes kynde/
 but no man may
 chastise þe tūge/ for it
 is in vnpetyble yuel
 & ful of deedly veny-
 mē it we blessen god
 & fadir: & in it we
 cursen men þat ben
 made to þe lyenelle
 of god/ of þe same
 month passyþ for
 boye blessynge & cur-
 synge/ and my buye

en it bihoupp not þe
 pese yngis be don
 So/ wher a wellle of
 þe same hole bring-
 eth forth swete & salt
 water/ my buye
 wher/ & fige we may
 make grapes. eyn-
 a byne figes: So ney
 salt water may make
 swete water/ whos
 is wyle & tanzt amo-
 nge you: Shewe þe
 of good lyuynge þis
 werchyng in mylde-
 nesse of þis wisdom/
 þat if zehan buttren
 vie & strybynges ben
 in ȝo hertys uyle/ &
 haue glorie & ly-
 chis azens þe tryp/
 for þis wisdom is nō
 fro aboue comynge
 down: but erlych &
 welthly & feudly/ for
 where is envie & stryfe:
 þere is bustedfastnesse

: offringe ysaac/ his
sone on ye auter/ for
for rou se est pat for
wrougt wip his wer-
kus: and his seip w^s
fild of werkus/ and
re scripture was fil-
lid seynge/ abrahā
beloued to god: & it
w^s aucted to hym
to ry: iusticelle. the
reas clepid ye friend of
god/ & sem pat aua
is iustified of wer-
kus & not of seip conly/ m
lyk mane & wher al-
so mab ye hore was
not iustified of wer-
kus/ and relleyued y^e
messengers: & send h^e
oute bi anoy wey/ for
as ye bodie wip oute
spurt is deed: so also
seip wip oute werkus
is deed. **ij. c.**
Wy bryen myle
ze te maad m

ny maistris: wipge
pat ze talke ye more d
me/ for alle we offen-
den in many yingis
if ony man offendy
not in worde: yis is
apartit man/ for allo
he may lede about al
ye body wip a brydyl
for if we putten bu-
dels in horsis mou-
ys for to conserte to
us: & we leden abou
al ye bodie of h^e and
lo shypis whāne m
len grete & len dry-
wen of stronge wy-
de: & ye len borne
about of altyl go-
uernails: wher ye
mouyng of ye gou-
nails wole/ So all
ye tinge is but al-
tyl weuibre: & reish
grete yingis/ lo how
hithil few breuyr a-
ful grete wood/ and

& wepele þe / þoume lizge
 be turned in to wepynge
 & ioye in to sorow
 of hert / be þe mekyd
 in þe sight of þe lord: &
 þe shal enhaunce þow
 my bþere nyle þe bac
 bite eche of / þe þat
 labbitur his broþer cri
 þat demey his broþer:
 labbitur þe lawe & de
 mey þe law / and if þe
 demest þe law: þou
 art not a doere of þe
 lawe. but a dromechua
 but on þis malice
 of þe lawe & iuge: þe
 may lese & detruere
 and who art þou þe
 demest þe neyþeþe?
 so now þe þat seien
 to day cri to morwe
 we shulen go in to
 villa ctee: & þere we
 shulen dwell a ȝer / &
 we shulen make mar
 chaundise. & we shu

len make wyngunge:
 which witen not
 what is to þon in þe
 morwe / for what is
 þoume hys / almothe ap
 perynge at alyt: &
 afterward it shal be
 washed / þerefor þe
 þe seye / if þe lord wole.
 & if we lyuen: we shu
 len do þis þing: cri
 þat þing / and now þe
 maken ful ont ioye
 in þoume þis / every
 lich ioyeynge is we
 bid / þerefor it is þine
 to hym þat can do go
 od: & doþ not. .G. c.

D now þe rich
 men: wepe þe
 þellunge in þoume wite
 chynesse þat shal co
 me to ȝo. richnes
 ben wten. & þoume do
 þis ben eten of mon
 ȝys / ȝo. gold & sylue
 lay rustid: & þe rust

7. al shrewed werke
v. wisdom y^e is fro
alone. first it is cha
st. after ward pefible.
myld able to be con
seild. consentye to
good yungis. full of
mercy & of good fru
tye demyngye wyot
feynyngye. & ye frute
of vityuysuelle is low
ue in pees to men y^e
in alken yres / m. r.

Vherof wu ba
tels & chetis
amonge you. / wher
not of youre couentes:
pat fytten in youre
niebrys. ye conceyten
& ye hanuot / ye sloene
ye han enue: & ye mon
not gete / ye chiden & ma
lien bateple: & ye han
not for ye wrenuot wor
pely / ye wren & ye ressey
uen uot. for pat ye w
en yuel: so ye shewe

openly in youre co
uentis / Aboutiens
witen ye not. pat ye
frenshyp of ris woul
de is eneuwe to god
yefor / whoeue wole be
made frend of ris woul
de: is made ye eneuwe
e of god / wher ye gel
sen pat ye scripture
seyt vepuly: / ye spirit
pat diuelli in you
vetry to enue: but
he zeuer ye more gra
ce / for which yunge
he seyye / god wryt
dy proude men: b^e
to make men he zeuer
g^ote / yfore be ye sugget
to god / but wryt
ye ye deuyl: and he shal
flee fro you / neye to
god: & he shal neye
to you / ye syuers cle
se ye hondis: & ye don
ble in soule prynge
ye hertis / be ye wrechis

by what eue of our
 but be your word
 the the. nay nay: f
 ye falle not vnder
 come/ and if any of
 you is sorowful:
 pier he wip pacient
 soule. & leue he a
 salme/ yf any of you
 is sick: lede he in
 ples of ye church &
 praye for hym. &
 an oyle wip oy
 le in ye name of ye
 lord: & ye pier of heu
 shal saue ye soule man/
 and ye lord shal mi
 ke hym lye/ and if
 he be in synes: ye
 shal be forzoun to
 hym/ yfor know which
 ye eche to of your sy
 nes: & p̄ue ye eche for
 of: pat ye be saued/
 for ye continual pier
 of a iust man is my
 che word/ elye was a

man lyke vs deedly.
 & in pier he p̄ied.
 yf it shuld not reyne
 ou ye erp/ and it reyn
 ued not ye zeres &
 fix moneths/ and of
 telone he p̄ied: & he
 nen zat reyne & ye er
 ye zat his fruyt/ and
 brisen if any of you
 erry fro trupe. & ony
 country lye: he o
 wip to worc/ that he
 pat makis a lyuer
 to be turned fro ye
 errour of his wey:
 shal saue ye soule of
 hi fro deep. & heuery
 ye multitude of synes
 her endir ye pistle
 of james. and by
 gyncy ye first
 pistle of peter in
 capitulu. .1.

Peter apostle of
 ihu crist to ye
 chosn men to ye co

of hem shal be to 3ⁱⁿ
to wittnessynge. 7 sh^l
ete youre flessh as
fier 7e han tresou
red to 3on unwe in
ye last daies / lo ye
hure of 3o werhemē.
pat rapen 3ome fel
des: which is defra
did of 3ou. aier / and
reare of hem hay en
tryd: in to ye ende of
ye word of wittis / 7e ha
eten on ye erpe: 7 in
3o lecheries 7e haun
rillid 3oure hertis /
in ye daies of slepye
7e broun 7e slowen
ye iust man: 7 he a
zens stowd not 3ou
re for my byre
be 7e pacient til to
comynge of ye lord /
lo an erpenticer abidy
pious frute of ye er
pe: patiently suffryge
til he reserued tyme

ful 7 lateful frute / 7
be 7e pacient 7 con
ferme 7e 3oure hertis:
for ye comynge of ye
lord shal neye / by
en wyle 7e be sorw
ful ed / to opur: pat
7e be not demed / lo
ye iuge stowdy ney
bfore ye yate / byen
take 7e ensample of
yuel goynge out to
longe abidy and t
vel 7 of patience: 7e
profens pat spake
to 3ou in ye name of
ye lord / lo we blisse
hein pat suffred 7e
herden ye suffrynge
er ye paciens of 3ou
7e scien ye ende of ye
lord: for ye lord is
iucyful 7 doynge th
bfore a yngis my
byen wyle 7e gne
re ney by heuene
yn by erpe: weye

-v-

of
suffryge

gte to comynge in you/
 and sonen whiche
 eif what manie tyme
 ye spirit of lft syng
 ryfied in your hrm:
 before told to passio
 ne yat ben in crist. & ye
 last glories to which
 it was shewid/for not
 to hem self. but to you
 in mynystred to rig
 to yat now ben told to
 you by hem fycheden
 to you by ye holy goft
 sent fro heuene. in to
 whom angels desi
 ren to behold/for which
 yng be ye gude pelen
 die of youre soule. lob.
 parfyt. & hope ye in to
 with gte yat is proford
 to you by ye shewyng
 of ihu crist/as souce of
 obedienc. not made li
 ke to reforme desires of
 youre unhumyngnelle
 but like hym yat holy

hay depid you: yat al
 so ye you self ben holy
 in alle hyuynge/for it
 is writen/ye shule be
 holy for yau holy/and
 if ye inwardly clepe hi
 fadu. which demey
 withoute accepcon of
 persones by ye werth
 of eche man: hinc ye
 in drede in ye tyme of
 youre pilgrymage/wit
 tyng yat not by cor
 ruptible gold eif sylu;
 ye ben bouyde azen of so
 weyu hyuynge of fa
 dres tradicou: but by
 ye pious blood as of
 ye lombe vndefouled
 & vnsplottid crist ihu/
 yat was knowne bifor
 ye maktyng of ye wou
 de: but he is shewid
 in ye laste tymes for
 y by hym ben fery
 ful in god/ yat reysede
 hym fro deer. & jat to

muchynges of flate
rynges abroad. of pa
re of galathie. of ca
paddac of alie & of
bytanie. bi þe bifoz
knowyng of god þe
fader: in halewyge
of spirit. bi obedie
ce & springyng of þe
blood of ihu crist: ge
t pees be multipli
ed to yours/ blestid be
god & þe fader of ou
re lord ihu crist: wh
ch bi his grette in cy
bi gate vs azen in
to þe bynyng hope
bi þe azen rplyng of
ihu crist fro deþ/ in
to þe cringe vacoru
pable: & vndefouled &
pat shal not fide pat
is kepte in heuenes
for: 3on pat in þe ver
tu of god of god ben
kept by þe fey: in to
helf & is redy to be

showid in þe last tyme
in þe which þe shulen
make ioye: þon it
byhovy now ahtul.
to be sory in dult tē
tacion/ pat þe preyge
of 3oe fey be meche
more precioule þan
gold: pat is preyed by
fier/ and be fondeu in
to helyng & glorie &
honour: in þe reuela
cion of oure lord ihu
crist/ whoun whan
han not seyn þe loue
in to whoun also now
þe not seynge: bileue
den/ but þe pat bileue
shulen haue ioye & gla
denesse pat may not be
tolde out/ and þe shuli
be glorified & haue re
ende of 3oure fey: &
helfe of 3oure soules
of which helfe profens
souzen & eulserhedn:
pat proficieden of þe

did / perfoze honour
 to you pat bileuen /
 but to men pat bi-
 leuen not: ye ston
 whom ye badres re-
 puden: yis is ma-
 de in to ye heed of ye
 corne / and ye stone
 of hurtyng & ston
 of flayndur: to he
 y^e offenden to ye wor-
 de. ney bileuen it in
 which ye ben set / b^t
 ye ben acholū kyn.
 akynghly p^rshood. ho-
 ly folk. a peple of p-
 chaspyng. pat ye telle
 ye itues of hym y^e
 depid you fro derk-
 ness in to his won-
 derful lyt / whiche
 tyme weren not
 a peple of god: but
 now ye ben ye peple
 of god / which hadde
 not mey: but now ye
 han mey / most dere

7 bilodj you as come
 lynges & pilgrimes
 to absteyne you fro
 fleischly desires pat
 fytten aysen ye soule
 and haue ye your co-
 uersaoun god amo-
 nge heven men / pat
 in pat ping pat ye
 bachten of you as
 of mysdoers: ye bi-
 holden you of good
 werkes & glourie god
 in ye day of visita-
 ion / be ye huger to ed-
 creature for god / ey-
 to ye kyng as to hys
 pat is here in state
 ey to dukes. as to
 y^ell pat ben sent of
 hym / to ye veniaunce
 of mysdoers & to ye
 p^rchysyng of good me-
 for so is ye wil of god:
 pat ye do wel & make
 ye vylunynghesse of
 vnprudent men to be

hym enclastynge glo-
 rie: pat 3our fery &
 hope weien in god/
 and make chaste 3our
 soules in obedieuce
 of charite: in loue of
 vniuersalite of synnys
 herte/loue & togedre
 in oore bilyte & be 3e
 wim a 3en. not of cor-
 ruptible seed/virvun-
 corruptible by 3e wor-
 de of luyunge god/&
 duellunge in to wy-
 ouen ende/for eche
 flesche is hey: and al-
 re glorie of it is as
 flour of hey/3e hey
 dried by. & his flour
 felde dou/ but 3e wor-
 de of re lord duellip
 is 3e onte ende/ and
 3e is 3e word: 3e is
 pched to 3ou/ & 3e
Thefore putte
 3e away alle
 malice & alle gyle &

ferynyngis & cubies &
 alle badwytynge: as
 now boui 3onge cha-
 dzen. resonable wy-
 outen gyle. couerte
 3e myllie: pat in it 3e
 weien in to helpe/ if
 nepeles 3e han trashed
 pat re lord is swete &
 neye 3e to hym pat is
 aluyunge foun. & rep-
 ued of men: but cho-
 su of god & honoure
 de/ and 3e 3ou self as
 quyte stoncs be 3e a
 bone bildid in to spi-
 ritual honours & an-
 ly psshod: to offere
 spiritual sacrifices ac-
 ceptable to god by spi-
 rist/ for which ping
 3e scripture seyr/ 1o 3e
 shal sette in loun 3e
 hest comic frou cho-
 rin & pious/ and he
 pat shal beleue: in hi:
 shal not be confound

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did yefore

did þerfore honoure
 to þow þat bileuen
 but to men þ' bileue
 not: þe stoue whom
 rebildars reprinted.
 is is made in to þe
 heed of þe conuere
 þe stou of hertynge
 & stou of slaunder:
 to hem þat offenden
 to þe word. neis' bile
 neu' in it whiche þe
 þen sett but þe þen
 achosyn kyn. akyn
 by þ'hood. holy folli.
 a peple of purchasyn
 e. þat þe telle þe uer
 tues of hym þat cle
 pid þow fro derkenes
 in to his wondur
 ful lize / whiche sū
 true weren not ap
 ple of god: but now
 þe þen þe peple of god
 whiche haden not
 my: but now þe ha
 my / inost dere j

by þe conuersion of
 wy men. þe þen wo
 uen wyoute word
 & bihold þe in dreed
 þo holy conuilaon
 of whiche þe þen not
 wyoute for anxious
 ournyng of heer
 cyf dnyng aboute
 of gold cyf ournyng
 of dnyng: but þat
 þat is þe hid uiau
 of hert in incor
 rupcion & of mylde
 spirit. whiche is ridi
 in þe lize of god / for
 so sūtyme holy wy
 men hapynge in god.
 ourueden hem self:
 and weren suget to
 here owne houshou
 dis / as saie obered to
 abrahā: and clepid
 hym lord / of whom
 þe þen dnynges wel
 dnyng: and not dny
 dnyng ony petur

double/as freuene & not
 as hawpige firdom ye
 kenryuge of malice b
 as ye seruantes of
 god/honoure ye alle
 men. loue ye breyn
 hood. drede ye god.
 honoure ye rekyng/
Seruantes be ye
 sugens in alle drede
 to lordis not only to
 good & to mylde. but
 also to tyrantes for
 his is grace: if for
 coulaunce of god ony
 man suffre heynuel
 tis & sufferer vniust
 ly/for what gite is it.
 if ye synen & ben buf
 fetid & suffren/but
 if ye don wel & suf
 fren patiently: his is
 gite auentis god/for
 to his yng ye ben de
 pid/ffor also crist
 suffred for vs & leste
 cufamyle to you: &

ye folowe ye stappis
 of hyu whiche dide n
 syne: neip gile w
 fouden in his mon
 and whan he was
 awlde: he awlde n
 whane he suffred:
 he manallid not/b
 he bitook hymself to
 hy pat demed hym
 vniustly/and he hi
 lde bare oure synis
 in his wdy on a tre
 pat we be deed to sy
 nes and lyue to ryt
 wyfuelle. by whos
 wan woude ye ben
 heald/for ye weien
 as sheepe cryuge:
 but ye ben now ar
 ued to ye shepherde
 billyop of 30 soules
Also wyuen
 be ye sugen
 to her housbondes/
 pat if ony man vile
 ue not to ye word:

which chalengeu falsly
 your good connecta-
 on in this for it is let-
 t^r do wel & suffice if
 it wil of god wole: p^r
 dyngge yuele for allo
 this ouys diede for oure
 synes. he mist for bu-
 mist: pat he shuld offre
 to god us made deed
 in fleshe but made
 quyt in spirit for whi-
 ch yung he cam in syn-
 er and also to ham p^r
 weren closid togidre i
 prisoñ: prechede whi-
 che weren lityme yn
 vbleful whāne yea ab-
 don y patience of god
 in y daies of uoc whā-
 ne y ship was made.
 in which a fewe f^r y^s
 to seve exte sonhs we-
 ren made laas by wat-
 and so baptizmen l^r
 is forme many vs la-
 at not y puttyng a

wey of y fleshe of fles-
 che: but y aryngge of
 gode consuetude in god
 by y azeriynge of o^r
 lord ihu crist: pat y^s i
 y rythall of god and
 swolew y deye: pat we
 shuld be made cures of
 eue lastyngge lyf he yede
 in to heuene: and aungels
 & power & itues ben in
 de fugeris to hyu in y^s.

Therfore for est
 suffred in flei-
 she: te y also armed by
 y same pentyngge for he
 pat suffred in fleishhe:
 ceside fro synes / pat y^s
 y^s leste now in fleisch:
 lyue ^{not} now in to y do-
 lures of men. but to y
 wil of god for y tyme
 pat y^s pallid y^s i now
 to y wil of yepene me
 to be endid: which
 walkede in lecheries.
 & lustus. i myche dry

brauū / also men duell
le togidre. & bi lūmynge
geue þe honoure to þe
wōmānes frende as to
þe more feble. as to
euen cures of grace
of luf: þat þoue pi
eris be uot lettid
and in fey alle of o
wille. in þiez be þe e
che suffrynge wip o
louers of bryghed.

merciful. myld. me
ke / not zeldryge y
uel for yuel. ney
curfryge for curfryge:
but azeuward blef
fryge / for in þis ryg
þe ben depnd þat þe we
lde blessyge by herita
ge / for þe þat wole lo
ue luf & Se good dai
es: coustreyn þis
tūge fro yuel. & þis
lūpis f̄ þe speke not
gyle / and boue þe fro
yuel & do good: seek þe

þees & parfytly luent
for þe yue of þe lord
ben on iust men: and
þis eris on þe piere
of hem / but þe chere
of þe lord ys on men
þat doo enclis / and
who ys þe þat shal
anore þou: if þe be lue
ris & louers of good
nelle: / but allo if þe
suffren ouy ryng for
ryzabylle: þe ben
blessid / but drede þe not
re drede of hem: rather
not disturbed / but ha
lowe þe þe lord ihū in
þoue hertis / and eue
more be þe redie to sa
tisfaction to eche mā
ayunge þou resou of
þat fey & hope þat ys
in þou / but wip myl
denesse & drede: haunge
good consaunce / þat
þat þe badmen of
þe ben confoundid.

and haue ze ioye: for al
 so ze be glad: & haue ze ioye
 in ze reuelacion of his
 glorie: if ze be dispysid
 for ze name of crist: ze
 shulen be blessed: for i
 nat ys of ze honoure &
 of ze glorie & of ze itue
 of god. & ze spirit pat
 is his: shal rest ou zow
 but no man of zow
 suffre. as a manulleare.
 crur. a peef. eif a tursor.
 eif a deluere of ope
 meues goodis: but if
 as a cristen man: sha
 me he not: but glori
 e he god in his name/
 for tyme ys pat dome
 begyne at goddis hous/
 and if it bigyne furst
 at us: what ende shal
 be to hem y bilcenen
 to ze gospel: and if a
 iust man. vnuere sh
 al be lauid: where
 shal ze vnschepful ma
 n ze fyndre appere: per

foze & per pat suffren
 by ze wille of god: by
 taken her soules in
 good dedis to ze fey
 ful makere of nouyt.

Therfore I aueue
 ne eldr: man &
 a witness of cristis pas
 sions: which also am a
 comynere of pat glorie
 pat shal be shewid in
 tyme to comynge: in
 lech: & ze eldre men pat
 ben amonge zow: feede
 ze rest of god: pat
 is amonge zow: and
 proude ze not as con
 streyned but wilfully
 by god: not for loue of
 foule wynguge: but
 wilfully: neytr as ha
 uynge lordshipp in ze
 clergie: but pat ze be
 made ensample of ze
 flock of wille of sou
 le: and whane ze ph
 ce of shepherdis shal
 appere. ze shule reley

lirunge of wry. & bume
lurable cynges & dy-
tynges & vreleneful
worshyppe of man-
metis / in which now
ye beu astonyed / in whi-
ch rynges ye woundre
for ye reuen uot to god
in to ye same confusio
n of lecherie & blasseme
and ye shulen zeue re-
sou. to hi & ys redy to
deme ye quyl & ye deed
for whi. for ris ring
it is pchnd also to dee
de men: pat ye be de-
mede by men in fles-
she & p ye hinc by god
in spyt / for ye ende
of alle ryngis shal
neye / wherfore he ze
pudent: & wake ze i-
pious / before alle pyg-
es haue ze charite ethe
to of in zoulis. alga-
tis lastyng: for chari-
te heary re unstrunde

of lyues / holde ze osh-
talite to gidre wry-
oute gructhyng / ech
man as he har restor-
uede gte mynystryng
te ethe in to of: as go-
de dispenders of ye mi-
nyfold gte of god / if
oure man spelur: spe-
ke he as ye wordis of
god / if ony man my-
nystryng: as of ye uer-
tu which god my-
nystryng pat god wel-
nourid in alle ryng
es bi ihu crist oure
lord to whom is glori-
e & lordshyp in to wor-
ldis of worldis am-
yost der byseu wyle
ze go in pigrimage
in firuoure pat is
made to zou to tep-
tacion: as if ony re
we ryng infalle to
but couynce ze wry-
te passiois of crist

crist/ grace & pees be
 fillid to you: by rekno
 wyng of oure lord ihu
 crist/ how alle yngis
 of his godli diuine. & he
 wif & petee ben joinid
 to vs by reknowyng
 of hym for clepid us
 for his othere glorie &
 ite: by whom he zat
 to vs most pious bihe
 chis/ rat bi sele yngis
 & shulen be maad felo
 wis of goddis kynde: &
 ke reknoyng of
 ouerteles & is in rekno
 wyng & in alle by
 helle: & mynystris in
 your fey. ite/ and i
 vne kynyng/ in kum
 myng abstinence. in ad
 stance patience/ in pa
 cience pitee. in pitee
 loue of brythod/ & in
 loue of brythod: chari
 te/ for if sele ben wif
 & othe comen/ & shule

not make you bored.
 uer without fruyt in
 knowyng of oure lord
 ihu crist/ but to whom
 sele ben not redy: he
 is blynd & gropyn wif
 his hound. & for pitee rek
 nowyng of his othere
 trespassis/ wherefore
 brysen be ze more bysy:
 rat by good werkis ze
 make your clepyng
 & chelyng ete/ for
 ze doyng sele yngis:
 shule not do fyne ony
 tyme/ for yis rekno
 wyng in to enlastyng
 kyngdom of oure lord
 & lanchour ihu crist: shal
 be mynystrid to you ple
 teboully/ for which rig
 i shal bigyne & mouet
 you euemore of sele
 yngis/ and i wole p
 ze be kynyng & confer
 med in yis plent tryp
 forsope i deme misty as

ne ye crowne of glorie: &
may neuer fade/ also ye
yonge men. be ye luget
to eldrie men/. and alle
shewe ye to gidre meche
nelle/ for ye lord wytho
dy proude men: but
he zenev gte to make
men/ Therfore be ye me
lud budw ye myzty ho
de of god: yac he reile
you in ye tyme of visi
tacion/. and cast ye al
your vishuelle in to
hym: for to hym is cu
re of you/ be ye solue &
walle ye. for so adula
re ye deuyl as a ro
tyng horn govy about
schynge whom he shal
denoure/ whom azen
stond ye stronge i fey:
wretyng yac ye same
passions ys made to
rill bryghood of you &
ys in ye world/ and a
god of al gte & depid

you in to his euidalys
glorie you sufferynge
util he shal pforme &
shal conferme & shal u
he sad/ to hym be glorie
& lordshyp in to worldis
of worldis amen/ by sil
uan feythal broy to you
as i deuyl/ i wroty shott
ly byschynge & wrauell
yng. yac me is ye ue
rey gte of god i whid
ye stonden/ ye church
yare gedid i babdo
nye & marcus my son:
greet you wel/ greet
ye wel to gidre in holy
cos/ gte be to you al y
den in est amen/ p ye
secunde pistle of pet
Symonde p. c. i.
Our seruante &
apostle of ihu crist: to
hem yac han callen
us ye enene fey in ye
rytwisuelle of oure
god & sayoure ihu

ye dyen yll: lord þ
 boust hem. & brige
 on hem fult hasty p
 diaon / and many
 shulen lue her leche
 nes: by which ye were
 of turye shal be blaf
 fened. & ye shulen ma
 ke marchaund of you i
 couentyse by feyned wo
 dis / to which donu now
 a while ago celyp uot:
 & ye pdiaon of hem
 nappi not / for if god
 sparyd not angels sy
 nyng. but bitoke he
 to be turmentid & to be
 drauen don wth bondis
 of helle m to helle: to
 be kept m to doom &
 sparyd not ye first
 world. but kept noc
 ye eizpe man ye before
 goere of rixtythelle:
 & brouyt m ye grece flo
 ed to ye world of vn
 fersful men & he droof

m to pondre ye ctees
 of men of soddm & of
 men of go'mor. & day
 ned by turyge by lo
 du & putte hem ye en
 sauple of hem yac we
 ren to wyuge yud / and
 delueryd ye rust loch
 oppzessid of ye wryge
 & of ye lecherous con
 uersaon of au'lid.
 men / for m fyt & herige
 he was nist. & duellid
 amonge hem yac fiv
 day m to day turneu
 reten wth wchid wer
 his a rust Soule / for ye
 lord can deliue pte
 vons men fro repti
 aon: & liepe wchide
 men m to the day of
 doom for to be turne
 tid / but more hem y
 wallien affur ye flet
 she m coueytyng of
 vncleuefle: & dispile
 lordshypunge / and ben

long as I am in this tab-
ernacle to visit you in mo-
nestynge/ and I am cer-
teyne that ye putynge
a wey of my tabernacle
is swift: by this that our
lord ihu crist hath shewyd
to me/ but I shal zone
bysynesse and ofte after
my drey: ye haue mynde
of these thynges/ For
we not lerynge but wile-
tallys haue maad know-
wen to you ye vertue
and ye before knowynge
of oure lord ihu crist:
but ^{ye} weren made by
holders of his gretuel-
te/ for he wold of god
ye fadir honoure &
glorie: byliche mane
voys sliden down to us
fro ye grette glorie/ this
is my loued sone/ in
whom I haue pleid
to me: here ye hym/ &
we heiden this voys

broughten fro heuene:
whane we waren with
hym in ye holy hylt
we haue aladdur word
of proficte: to which
ye zeuynge came down wile
as to a lantern that ye
ney lize in a dark place
at ye day bigyne to
zeue lize. & ye day ster
sprynge in the hertis
and first vnderstonde
ye this thyng. that eche
proficte of scripture
is not maad by prop-
interpretacion/ for pro-
ficte is not brought
ony tyme by manys
wille: but ye holy man
of god in spirit wile ye
hooly gost spaken/ **B**ut also false p-
fectis weren in
ye peple as in Jon shu-
len be mayster liers.
that shulen bringe in
lectis of perdition &

our man is ouercome: of hym alio he is ker
nauit / for if men for
liken þe vndermessis
of þe word. by þe kno
winge of oure lord &
sawour ihu crist. &
offelone ten wlaypid
in þese & ben oulcomen:
þe later pynge ben in
de to hem worse þan þe
forne / for it was bet
ter to hem to not
knowe þe weye of ry
ghtnesse: þan to tur
ne aȝen after þe kno
winge fro þat holy
maundement þat wā
bitaken to hem / for þat
he verey proube bi
felle to hem. þe hōnd
turned aȝen to his
castyng: & a sorwe is
waillhen in walwige
in fēne // an. c.

Iso þe most der
woye byȝen

I write to ȝou þis se
cond epistle. in which
I shew ȝoure cleve son
le by monestynge togi
dre: þat þe be myndful
of þe wordis þat I bi
fore seyd of þe holy p
fets: & of þe maundme
tis of þe holy apostles
of þe lord & sawour
first write þe þis pyn
ge in þe last dayes dis
seynours shulen co
me in dissent ȝoynge
after her owen concei
tynges. seynge / whe
re is þe biȝest of þe co
mynge of hyr: for
seþen þe fadiris dyed
alle pynge lasten fro
þe biȝynge aȝen of
but it is hid fro hem
willynge þis pynge:
þat heuenes weren
bifore. & þe crye of wa
ter was stoungela
war by goddis word

hold plesynge hem self:
t dreden not for to bring
e in lette blasphemynge
where angels whāne
re beu more in streng-
th & iustice: beu not
wre exterrable thou aȝes
hem/ but sele beu as
vnrasonable bestis kynd-
ly in to takynge & in to
dey: blasphemynge in to
sele ynges yat rei kno-
we not/ and shulen pi-
sye in her corrupcion:
& reseyue re hure of bu-
ryswilnesse/ and rei-
gesseu delices of defou-
lynge & of wēme: to
le likynge of day/ flo-
rynge in her fecles.
wy Delices doyng le-
cherie wth you: and ha-
yen feil of noutrie &
vncleynge trespass/ dis-
seyngge vnsidfastte
sonles. & han re hert
exterrid to concyale/

re sones of enkyng
re forsaken re rytyer:
& erreden saynge re
weye of balaun of ly-
for/ which loned re
re of wickidnesse: be
he had reynynge of
his wanduette/ a dōn
best vndir zoolk yat
spake wth hois of mā:
yat for bred re bnyd
dōm of re pfecte/ The
se beu wellis wypon
watur. & mytis dre-
beu wth wylkyng
wyndis: to which re
yiche myste of derke-
nesse is reserued/ &
rei speken in pte of
baupte: & dissyben
desires of fleshe of le-
cherie. hem yat stape
alred/ which lyuen i-
erid & le haeten fied
to hem: whāne rei
beu seruantis of cor-
pion/ for of whom

ihū cēt: 3oure heche
as also oure most de
re broȝr poull writ
to 3ou: bi wisdom
3ouū to hyū/as in al
episthis he spekȝ in
hem of ȝele ringis/
in whichi 3en sum
herde ringis to vnd
stond/whichi vnwis
men 7 vnsable de
prouen. as also ȝe
don of scripturis to
her owen p̄dicōn/
perfoze ȝe briȝen bi
foze wrytunge kepe
3ouself: lest ȝe be dis
ceyued by croune of
vnwisemen 7 falle
away fro 3our ow
ne sadnesse/but we
3e in ȝe grace 7 ȝe lino
wunge of oure lord
ihū crist 7 oure sauy
our/to hȝ be gloȝie
now 7 in to ȝe day
of euerlastyngnesse

among/here endir
ȝe seaid pistle of
petir 7 bigȝayp
ȝe first pistle of
john. c. 1.

That ringe ȝ
was fro ȝe bi
gȝynges: whichi we
herden whichi we seie
w^o oure ȝen/whichi
we biholden 7 oure
hondis toucheden of
ȝe word of lif: 7 ȝe
lif is shewod/and we
saen 7 we wituelken.
7 tellen to 3ou ȝe ene
lastyng lif: ȝat w^o
anentis ȝe fadir 7 ap
perid to vs/ȝfoze we
tellen to 3ou ȝat ȝȝ
ȝat we saen 7 herden:
ȝat also ȝe haue selo
shipp w^o vs. and oure
felowshipp is w^o ȝe fadir
7 w^o his sone ihū cēt/
and we write ȝis ȝȝ
to 3ou: ȝ^e ȝe haue ioye.

: by which þ̄ full world
dendid þ̄me by water
penethede but ye he-
ueneſ pat now be
ye erpe ben kept by þ̄
ſame word & ten refer-
red to fier in þe day
of come & p̄diciō of
wicked men but þe
moſt dere bryden: yis
oþing le not hid to
þou/ þat o day auct̄
tis god: is as apou-
ſend zeers/ and aþon
ſend zeis: þen aſo day
ye lord tanc̄ not h̄
biheest aſum. geſſen:
but he doþ paacently
for þou/ and wole n̄
þat ony man þiſhe:
but þat alle turne a-
zen to penance/ for
ye day of ye lord ſhal
come as a ſteek: & whi-
ch heueneſ w̄ grette
burre ſhulen paſſe: &
clementis ſhulen bedil-

ſolued by heere/ and ye
erpe & alle ye werldis þ̄
ben in it: ſhule be b̄t
þ̄fore whāne al reſe-
þinges ſhule be diſſo-
ued. what manie mē
biþon̄y it þou to be
in holy bynynge &
pices: a b̄dyng &
hyþyng in to ye con-
uge of the day of oꝝ
lord ih̄u criſt/ by wh̄
om heueneſ b̄reyn
ſhulen be diſſolued:
& clementis ſhule be
le bi b̄reynge of fier:
also we abiden bi þ̄
biheestis new heueneſ
& new erpe: in which
ryt wiſneſſe dwelliþ/ &
which þ̄mg. þe moſt
dere. a b̄dyng reſe-
þinges be biþy: to be
founden to h̄y in pees
unſpotid & vndeſouled
and deme þe longe a
b̄dyng of oure lord

he þat seþ þat he dnel
 hþ m hym: he ouer to
 walke is he wallnd
 most der bryfen þ wri
 te to þou not a newe
 mañdement: but re
 elde mañdement þat
 he hadden fro þe bigy
 nge / þe elde mañde
 ment: is þe word þ
 þe herden / efte soue þ
 write to þou a newe
 mañdement. þat is
 trewe boþ m hþ & m
 þow: for derknessis hþ
 passid. & uerþe lht
 shynþ now / he ratheþ
 þe is m lht. & hatþ
 his broþ: is m derk
 nesse 3c / he þ loueþ
 his broþur: ouelþ
 m lht. & schandþe is
 not m hþ / but he þat
 hatþ his broþ: is m
 derknesses / and wand
 dyþ m derknessis &
 were not why he

goþ: for derknessis hþ
 blyndid his þeu / lht
 soncs þ write to þou:
 þat 3d synce þen for 3o
 m to þou for his na
 me / fadns þ write to þ
 for þe han knowen hþ
 is fro þe bygynguge /
 þonge men þ write to
 þou: for þe han oueco
 men þe wiclud / þ wri
 te to þou þonge chldre:
 for þe han knowen þe
 fadir / þ write to þou bry
 eu: for þe han knowen þ
 þe is fro þe bygynguge / þ
 write to þou þong me:
 for þe ben fruge / and
 þe word of god duclþ
 m þou: & þe han oue
 comen þe wiclud / wle
 þe lone þe world: ne þ
 þngis þat ben m þe
 world / if any man lo
 uer þe world: þe char
 te of þe fadir is not m
 hym / for alle þng þat

7. pat 30 iore beful /
rio is re tellunge pat
we harden of hyu /
tellen to you: pat god
is ljt. 7 per ten no
derknessis cu hi / if we
sayer pat we han selo
ship wip him / we wa
dren in derknessis: we
hen 7 du not trupe
but if we walken in
ljt. as also he is ljt:
we han felouship to gi
de / and re blood of ie
su crist his sone: clen
se vs fro alle synes / if
we seien pat we han no
synes: we disseyuen vs
sel: 7 trupe is not in
us / if we knowe when
oure synes: he is seyn
ful 7 mist. pat he for
geue to us oure synes.
7 cleuse vs fro alle we
kidnesse / and if we sei
en we han not syned:
we maken hyu alre

re. 7 his word is not
in vs cap. ij.

And I had sones /
wrote to you re
se pingis: pat ze syne
not. but if any man
syneth: we han an ad
uocat auentis re had
in u crist. 7 he is re for
geueuesse for oure sy
nes / and not only
for oure synes: but
also for re synes of al
world / and in rio ris
we witen pat we kn
ouen hym: if we ke
pen his comandmentis
he pat seyn pat he kno
wry god. 7 hepy not
his comandmentis: is
aliene 7 trupe is not
in hy / but re charite
of god is pte byp
in hym: pat hepy his
word / in rio ping we
witen 7 we ben mli:
if we tru ppyt in hi /

rese þingis to þou of
hem þat disseyned þou/
and þat þe anoyntinge
whiche þe resseyneden
of hym: duelle in þou/
and þe haue not neede.

þat our man tede þe
but as his anoyntinge
techeþ þou of alle þing
is/and it is trewe: for
is not lesyng/and as
he tuteþ þou: duelle þe
in hym/and now þe
hert sonnes duelle þe
in hym: þat whiche
he shal appere. we ha
ue a trust þat he not co
foundid of hym in þis
comynge/ if þe witen
þat he is mist: write þe
þat also ech þat doþ in
twynesse. is born of
hym. cap. iij.

Se þe what in
new chaunte þ
fader þat to us. þat
we be named þe sonne

of god & beu his soune/
for þis þing þe world
kneue not þis: for it
dre brisen now we
ben þe sonnes of god:

& it aperid not þat
what we shulen be/
we write þat whiche
he shal appere we shu
len be like hym. for we
shuln be hy as he is/ &
ech man þat haþ þis
hope in hym: many hy
ful harty as he is holy/
ech man þat doþ synne:
doþ also wickidnesse. &
and synne is wickidnesse
le/and þe witen þat he a
perid to do away synnes:
& synne is not in hy/ &
ech man þat duellip
in hym: synneþ not/and
ech þat synneþ: seþ not
hym. neþ kenne hym/
hitil sonnes: no man dissey
ne þou/ he þat doþ tute

is in world. is concy-
tise of fleisch & concy-
tise of men & þe of h
if. which is not of re-
fadir: but it is of re-
world/ and re world
shal passe: & re concy-
tise of it/ but he þat
dor þe wil of god: du-
ellyr wynten ende/
my lytel sonys. re last
our ys/ and as ze ha-
heid þat antecrist co-
mey: now many an-
tecrists ben maad/
wherfore we witen:
þat it is re last our/
re wynten forð fro
us: but re witen n^t
of us/ for if þei hadde
be of us: þei hadden
duellid wip us/ but
þei be knowen: þat
re be not of us/ but
ze han auoytunge of
re holy goost: & know

weual yungis/ I wot
re not to þow as to
men þat knowen it
tryp: but as to men þat
knowen it/ and for e-
che lesyng is not of
tyme/ who ys alier:
but þis þat denyer þat
ihū is not crist/ þis
is antecrist: þat deny-
er þe fadir & þe son
So eche þat denyer þe
son: haf not þe fadir
but he þat knoweth
þe þe son: haf also þe
fadir/ þat ying þat
ze harden at þe bigyn-
nyng. Duell it n^t
for if þat ying duellyr
in þow. which ze herd
at þe bigynnyng: ze
shuldu duelle in þe so-
ne & in þe fadir. and
þis is þe biheste þat
he bihyt to vs eche
lastyng lyf/ I wot

of truþe . and in his hit
 we moueþen oure ha-
 ns / for if oure hert re-
 puey us : god is mo-
 re þan oure hert & kno-
 wir al þingis / moſte
 dere bryen if oure hert
 repuey not vs : we ha-
 niſt to god / and wiſt-
 nie we ſhulen are : we
 ſhulen reſeyne of him /
 for we hepen his coma-
 mandmentis : and we don
 no þingis þat ben ple-
 aunte before him / and
 no is þe commandmen-
 te of god . þat we bile-
 ue in þe name of his
 ſone ihu criſt / and þat
 we loue eche oþer : as
 he þaf heſte to us / and
 he þat kepþ his coma-
 mandmentis duelliþ in
 him & he in hym / and
 in þis þing we witen
 þat he duelliþ in vs : bi
 þe ſpirit whom he þaf

to vs . cap . m .
Qost dere bryen
 myle ze bileue
 to eche ſpirit : but pre-
 ue ze ſpiritis if þei ben
 of god / for many ſalle
 proſetis : wenten oute
 in to þe world / in þis
 þing þe ſpirit of god is
 knouen / eþi ſpirit þat
 knoþeth þat ihu criſt
 haþ come in fleiſche :
 is of god / and eche ſpi-
 rit þat for dooþ ihu : is
 not of god / and no is
 antecriſt . of whom ze
 herden þat he couey /
 and riȝt now he is in
 þe world / þe lital ſoncs
 ben of god . & ze han
 oñe coue him / for he þat
 is in þon is more : þat
 he þat is in þe world / þei
 wu of þe world : þei for-
 þei ſpeken of þe world .
 & þe world herer hem /
 we ben of god / he þat

wisnes; is mist. as also
he is mist/ he pat doo syne;
is of ye deuyl. for ye deuyl synet fro

ye bigynnyng in ris ylls ye
sone of god apend: pat
he bndd ye werkes of
ye deuyl/ eche man pat
ys born of god: doo
not syne/ for ye seed
of god duellip in hi:
r he mayr not do syne.
for hy is born of god/
in ris yung ye sonnes of
god ten knowen: r ye
sonnes of ye fend/ eche
man pat is not mist:
is not of god/ and he
flouey not his broþr:
is not of god/ for ris
is ye tellynge pat ze
herden at ye bigynnyng:
pat ze lone eche oþer/
not as cayn pat ws
of ye yuel: r slouy hy
broþr/ and for what
yung slouy he hym:
for his werkes weren
enel: r his broþres mist/
bryery nyle ze woold:
if ye world hatip you/

we witen pat we ten
translatid fro dey to
lif. for we louen bry
er/ he pat louy not:
Duellip in dey/ eche
man pat hatip his
broþr: is a manslaughter
and ze witen pat eche
manslaure har not eue
lastyng lye duellyge
in hym/ in ris yung
we han knowe ye
charite of god. for he
putte his lye for us:
r we owen to put de
lynes for oure bryer/
he pat har ye catelle of
ris world. and seep
his broþr har nede r
cloþip his cutrahis fro
hym: hou duellip ye
charite of god in hy/
my lttel sonnes lone
we not in word ney
in tūge: but in werke
r trupe/ in ris yung we
knowen. pat we ten

but pfit charite put
 ty out drede / for dre
 de hay peyne / but he
 pat dredy : is not p
 fit in charite / y fore lo
 ue we god : for he loue
 de us bfore / if ouy uia
 seyy i loue god . & ha
 up his brof : he is alpe
 re / for he f louy not his
 brof wlych he seep : how
 may he loue god wly
 ch he seep not : and we
 han his comaundment
 of god : pat he f louey
 god . lone also his brof
A che man / & . e .
 pat bileuuy
 pat ihus is crist : is
 born of god / and eche
 man pat louey hym i
 gendred : louey hym i
 is born of hym / in his
 ying we knowen pat
 we louen he children
 of god : whane we lo
 uen god . & don his ma

undermentis / for his is
 he charite of god : pat
 we kepe his maundem
 tis / and hys comaunde
 mentis ben not heby
 for al ying pat is born
 of god : ouercomy he
 world / and his is he vic
 torey pat ouercometh he wo
 rld : ouerfay / and who is
 he pat ouercomy he world
 but he pat bileuuy pat ihc
 is he lone of god / his is
 ihus crist pat cam by
 watir & blood / not in
 watir only : but in
 watir & blood / and he
 spirit is he pat wit
 nessy : pat crist is tru
 he / for ye ben yet ze
 uen witnelynge in
 heuen / ye fadur ye loue
 & ye holy goost : & yele
 ye ben one / and ye be
 pat zenu wytuellyge
 in crye / he spirit watir
 blood : & yele ben on /

knoweþ god: heereþ
vs/ he þat is not of god:
heereþ not us/ in þis þing
we knowen þe spirit
of treweþ & þe spirit of
errour/ noþt dere biþ
eu loue we togidre:
for charite is of god/
and eche þat loueþ his
broþr: is born of god. &
knoweþ god/ he þat
loueþ not: knowiþ if
god/ for god is charite/
in þis þing þe charite
of god apperid in vs/ for
god sent his son biþet
ten soue in to þe world:
þat we lyue by hym/
in þis þing is charite.
not as we hadden lo-
ued god: but for he
first loued us. & sente
his son for reueuelse for
oure synes ¶ Ze most
dere liufu if god loued
vs: we owen to loue e-
che oþr/ no man say;

eue god/ if we louen
togidre: god duellþ
in us. & þe charite of hi
is þe fit in vs/ in þis
þing we knowen þe
we duellen in hym & he
in vs: for of his spirit
he gaf to us/ and we be-
en & witnesseu: þat þe
fad^r sent his son savy-
oure of þe world/ who
eue knowleþ þe þat
is þe son of god: god
duellþ in him & he in
god/ and we han kno-
wen: and beleuen to
þe charite þat god haþ
in vs. ¶ God is charite/
and he þat duellþ in
charite: duellþ in god
& god in hym/ in þis
þing is þe þe fit cha-
rite of god w^t us: þat
we haue trust in þe day
of doom/ for as he is: al-
so we be in þis world/
diede is not in charite

set in yuel / and we wi-
ten þat þe sone of god
cum in flesch. ⁊ þat to
us wit: þat we kno-
we uery god. ⁊ we
þe uery sone of hyu-
ris is verry god. ⁊ en-
lastyngelyf / my hral-
sones hepe ⁊ fow many
metis / here endir þe
first pñle of jon: ⁊
bigynny þe scrid. c. i.

The eldye man
to þe chofyn-
lady ⁊ to hys children:
whiche þe sone in treuþ
and not i aloone: be-
also al men þat kno-
wen treuþ / for þe tru-
þe þat dwellip in jon:
⁊ my jon shal be wy-
ontē ende / grace be w^e
þu. myc ⁊ þees of god
þe fadir. ⁊ of ihu crist
þe sone of þe fadir in
treuþ ⁊ charite / ⁊ ioy-
ed ful mych. for ⁊ god

of þe sones goryng in
treuþ: as we resseynd
den maundment of þe
fadir / and hold i þy
þe lady. not as wi-
tyngē a newe maunde-
ment to me: but þat
if we hadden fro þe by-
gynnyng þat we lone
eche oþer / and þis is
charite: þat we wal-
ke astur his maundm-
ent / for þis is þe maun-
dement: þat as þe her-
den at þe bygynnyng.
walk þe in hyu / for
many dysceyners we
ten oure in to þe wold-
de: whiche knowlechyng
þat ihu crist hay come
in flesch / þis is a dis-
seyuere ⁊ aucterist.
Se þe þoufult: lest þe loe-
sen þe yingid þat þe
han wrought / þat þe res-
seyue ful mede / wit-
tyngē þat eche þat

if we resceyuen þe wit-
nessynge of men: þe
witnessynge of god is
more: for þis is þe wit-
nessynge of god þat
is more: for þe witness-
hede of his sone / þe þat
believeþ in to þe sone
of god: haþ witnessynge
of god in hym / þe þat
believeþ not to þe sone:
makyþ hym a here / for
þe believeþ not in þe
witnessynge. & god wit-
nesseth of his sone / and
þis is þe witnessynge /
for god þat to þou euer
lastynge lyf. & þis lyf
is in his sone / þe þat
hath þe sone of god:
haþ also lyf / þe which
not þe sone of god: haþ
not lyf / I write to þou
these þynge: & þe wit-
þat þe haþ euylsynge
lyf. which believeþ in
þe name of goddis sone

and þis is þe trust
wherby we haue to god:
þat what eue þynge
we aye afair his wil-
le: he shal here us / &
we write þat he hearyþ
us: what eue þynge
we write / we write þat we
haue þe synge which
we aye of hym / þe þat
wot þat his bypocrisy
ney a synne not to deye:
are he & lyf shal be þat
to hym þat synneth not
to deye / þere is a synne
to deye: I say þat ony
man þat synneth not for it
the wickednesse is a
synne: & þere is a synne
to deye / we write þat
the man þat is born
of god: synneth not / þe
generacion of god he
pry hym: & þe which
touchyþ hym not / we
write þat we be of
god: & al þe would þe

And thus I write to you

che whiche you leddest
 for. & dost wel worshy
 ly to god for in wente
 for for his name: & to
 beu no ruing of here
 men. yefore we owen
 to reserue seche manie
 men: pat we be. euere
 wordheris of trendi. &
 hadde writte parauente
 to se church: but ris di
 otrepes f. loue to be
 re priuacie in hem.
 reseruech not vs for
 no ruing if y shal come:
 shal mouest his wer
 ke which he dop ch
 dyng ayeus us wip y
 uel wordis and as if
 yle ruinges sustayn u
 w hym: ney he reser
 uey bymen & for to dyse
 pat reserueu & putty
 oute of se church mo
 ost dere broþr nyle you
 sue y uel yung: but y
 pat is good yung he

pat dop wd: is of god/
 he pat dop yueldey it
 god/ wituellynge is
 zolde to demetie of al
 men: & of truy it self/
 but also we kren wit
 uellynge/ and you kn
 owest pat oure wit
 uellynge is true/ &
 hadde many ruingis to
 write to yee: but y
 wold not write to yee
 by yulke & pene: for y
 hope soon for to see yee:
 and we shule speke
 moun to moun/ pees
 be to yee/ frendis greet
 yee wel/ greet you wel
 frendis by name/ he
 re endy se pistle
 of ion: and by gy
 ney se pistle on yu
 das. chap. i.

Iudas se seruante
 of ihu crist. & bro
 par of james & to yee

man that goyr bifo
re. & duelly not in ye
techynge of crist: hay
not god/ he pat duel
ly in ye techynge: hay
toye ye sone & ye fad/
if any man comes to
zon & bynguy not
ys techynge: nyle
ze resseyne hy in to
zo hois. ney seie ze
to hy heil/ for he pat
seip to hym hayl: co
myney wyf hys vnel
werks/ lo i lufze sei
de to you: pat yete not
confondid in ye day
of oure lord ihu crist/
i haue mo ynges to
write to you: & i wd
not by pchenny and
ynke/ for i hope pat
i shal come to you. &
lyke mony to mony:
pat zoure ioue be ful/
ye soues of y chof i sil
tur gretu yee wel ye

gite of god he is yee
amen// here endy ye
sernde pisse of jon.
& bynguy nyr f. 4. side.
The eldre man
to Gaius most
dere brof: whom i
loue in tyme/ most d
re brof of al ynges
i make pyer. i. yon
entre & fure wilfully:
as y soule do y wd
fully/ i ioye gredy &
brisen cauen & ban
witnessynge to y tru
pe: as yon walkst i
trupe/ i haue no more
gite of yele ynges: y
pat i here pat my son
walke in trup/ most
dere brof yon doft fer
fully: what eue y
wordyft in brisen/
and pat in to pilgri
mes: which zelden
witnessynge to y cha
rite in ye list of ye chur

in doom of blassemye/
but seid þe lord coma
nudid to þee/ but þe
þe men blasphemou: w
what eue þingis þei
knownen not/ for wylt
eue þingis þei know
en tyudly as dūbe be
stis: in þese þei ben
corrupte/ ch. 11.

Wo to hem þat
weuten þe we
y of cayn/ and ratle
shed out by error
of balam for mede/
and perisheden in þe
azen seyrge of chore/
þese ben in here netis
festyge togidre to hel
þe: wout drede fedige
hem hif/ þese ben don
dis wynter watur:
þat ben com aboute
of þe wyndis/ her ne
st trees wynter fin
þe: twis dede dra
wen vp by þe rote/

drawis of þe wood see
fompage out her confu
sion/ crynge stennis:
to which þe tempest
of derluessis is kept
wynter ende/ but enot
þe þe senen man fro
adam proficiende of þe
se: a seide/ so þe lord co
myt wylne holy þou
landis: to do doom a
zenis al men/ and to re
prene al vnterfulme
of al þe werlus of þe
wickednesse of hem:
bi which þei deden wic
kidy/ and of al þe har
de wordis: þat wuld
syners han spoke ned
god/ þese ben grader
ful of pleyntis wan
drynge after her de
res: a þe mony of hem
spekyng prid/ woful
pyge persones by
cause of wynter
and þe most dre vnter

pat heu loued y^e lru
in god y^e fadu. &
to heu pat heu depid
& kept of ihu crist: in
cy & pces & charite be
fillid to you: most
deu brypen y^e doyng
al bisynesse to write
to you of your cony
helpe: had uede to
write to you. & p^rre to
stryue strongly for
y^e fey pat is onys
taken to seyntis: for
sume vnschepful men
p^rueyly entred^e p^rue
ren vifore witten i
to y^e doun: and ou
y^e turned y^e gre of
oure god in to leche
rie. & denyen hym y^f
is only alord oure
lord ihu crist: but y^e
wole monest you o
nys pat witen alle
yngis: pat ihus sa
ued his peple fro y^e

land of egypt: & y^e
seind tyme loste he
pat bileueden not. &
he reserueded sundr
derkinelle aungls pat
kepten not her p^rat
hod. but forloken her
hous: into y^e doun
of y^e grede god into
enlastyngende lundis
as sodun & gonowre
y^e ny: costid atees
pat in lilie manie di
ten fornycation yed
auwey after a y^r fler
she: & ben made en
sauple sustyngende p^r
ue of enlastyngende
er: in lilie manie allo
y^ese pat defoulen y^e
fleishhe. & dissypsen lord
shyp & blasfemien ma
reste: whaue mychel
archangel despynded
y^e y^e driel & stow of
moyses body: he w^{is}
not hardy for to bryge

Prolog

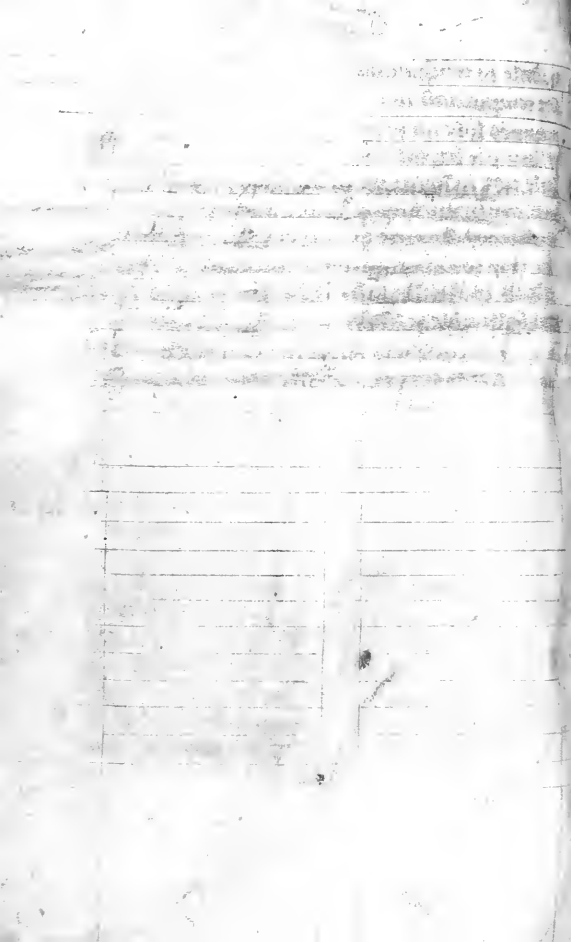
in soule to temptacioun
for temptacioun is a
mannes lyf: on ye cr
ye but yde feyful me
sule not in hem: ye
and conforty hem &
confermey scyngge y
hu wip 3on into ye
mide of ye world: and
al folli nyle ye dede

ten be ze nyudful of
 ye wordis whidj ben
 bifore seide of ye apost
 lis of oure lord ihu crist
 whidj seiden to you. y
 in ye laste tymes yer
 shulen come gylours.
 wandryuge aftur her
 owne desires: not in
 pite/ yese ten whidj de
 parten hem self: twelfy
 men not harynge spi
 rit/ but ze most dre bri
 yeren: abone bild. 11
 self. on 30 most holy se
 ip. a preyre ze in ye ho
 ly gost. a kepe you self
 in ye loue of god a bi
 de ze ye may of oure
 lord ihu crist in to hys
 merlastyng/ and re
 me ze yese men pat le
 emed: but saue ze he.
 take ze hem fro ye fi
 r/ and do ze may to of
 men. in ye dreed of god.
 and hate ze also yillid de

-sonhd cote whidj
 is fleishly/ but to hym
 pat is myzte to kepe
 you wir out synne. a to
 ordyn byfore ye lize of
 his glorie you vnnu
 med in ful onte ioye.
 ye comynge of oure
 lord ihu crist. to god
 alcon oure sauynge
 by ihu crist oure lord:
 be glorie a magnify
 enge a power into
 ye alworldis a now a
 in to alworldis of wo
 rldis amen/ here by
 gyuyt apzolog on
 apocalyps

Alle men pat in
 leu lyne meke
 ty in crist as ye apostle
 seip: sustren perleu
 aon aftur pat you lo
 ne yueyest to ye ser
 uyle god: skonde y
 in rytwisnesse a in
 dreed. a make redye

Appocalips of ihu crist. which god
 gaf to hyim to make open to his
 seruantes: which thingis it bi
 houe to be made soone/ and he sygnified
 sendyng bi his aungel to his seruant jo
 which bare witnesseyng to the word of
 god: and witnesseyng of ihu crist in the
 se yngis what ever thingis he sayz/ bles
 sed is he that redith & he that heereþ. ^{which is of}
 profecie: & keepy þo ringis that ben writ
 ten in it/ for the tyme is nyz/ þou to the seue
 ne churchis that ben in alie: grace & pes
 se to þou. of hyim that is. & that was & ys
 to comyng/ and of the seuene spiritis:
 that ben in the syzt of his troone and of
 ihu crist. that is afeysful witnesse: the first
 biggeth of dede men: & þuce of kynges
 of the erthe/ which loued vs & wasschid
 us fro oure synes in his blood: & made
 us a kyngdom & prestis to god & to his
 fadir/ to hym be glorie & empyre. in to
 worldis of worldis amen/ so he comey
 wy clondis. & ech the yze schal se hym.
 & þei that þrucheden hym/ and al the kyng



as in a breyngge chynce/ and re woys
of hym: as re woys of many waris/
and he had in his rythond seuen sterris:
a swerde sharpe on euy er side went
out of his mouy/ and his face: as re
sune schyne in his iuu/ and whane i
hadd seyn hym: i feld dou at his feet as
dede/ and he puttyd his rythond on me:
a seide/ nyle you drede/ i am re fast a the
laste: a i am alyue a i was dede/ and lo
i am lyunge in to world of worldis/ and
haue re keyes of depe a of helle/ refore
wite you which pyngis you haast seyn:
a which tru a whiche it bihowy to be do-
ce aftir pis pyngis/ the sacrament of
re seuen sterris. which you seist in
my rythond: a re seuen goldyn man-
datis/ re seuen sterris: ten anngels
of re seuen churthis/ and re seuen
cardatis: ten seuen churthis. ¶ .ij. c.

And to re anngel of re churche of et-
helus: wite you/ re se pyngis say
he pat holdy re seuen sterris in his
rythond which wallay in re mydd

reth of þe erpe: schulden bi weyle hem hit
on hym. 3he amen. I am alpha & ω. þe
bigynnyng & þe ende seþ þe lord god. þat
is & þat was: & þat is to comynge atun-
ty / I ion þour broþ & partrūc in tribula-
cion & kyngdom & p̄actē in crist thūns
in an yle þat is clepid pathmos: for þe
þe worde of god. & for þe witneslyng of
ūm. I was in spirit in þe lordis day. & I
hard bihynde me a greet woꝛce as of a
trūpe seyinge to me / write þou in a bo-
ke þat ryng þat þ' seist & seude to þe seu-
ne churchis þat beu in asie. to effesus. &
smyrna. & to p̄gannus. & to natura. & to
sardus. & to filadelfia. & to laodicia. & I
uede þat I schulde se þe woꝛds þat spake w-
me / and I turned & I sey: seuene candila-
tis of gold & in þe mydyl of þese seuene
goldyn candilistis: con hit þe sone of mā
cloꝛd wif a long garment. & gūrd at re-
tens wif a goldyn girdil / and þe heede
of hym & his heeris weren white as whi-
te wolle. & as snow / and þe yzen of hym
as flauine of fier: & his feet lyke to lām

hem pat leyen pat rey ben ieris & ben uot:
but ben re synagoge of satanas/dreed y^e
no ring of rese ringis which you schalt
suffre/lo re deuyl is to send hime of you
in to p^lou: pat ze be temptid and ze schu-
len haue tribulaciō: ten dayes/be you
feyful to re de^ep: & i schal reue re aciois
ne of huf/he pat har heere heere he: w^ht
re spirit seip to re churchis/he pat ouco-
nep: schal not be hurt of re secund de^ep &
an angel of re church of pergamus: write
you rese ringis seip he pat har re swerde
scharpe on eij^e syde/i wote where you duell
hite: where re seete of satanas is/and you
holdist my name & deuyedist not my fey/
and in 40 dayes was antefas my feyful
wituelle. pat was slayen at you: where sa-
tan^{as} duelly/but i haue azeus re a fewe
ringis: for you hast per men holdyng
re techyng of balam/which tau^gte balac:
for to sende schauidre. bifore re soues of isrl/
to ete of sacrificas of i^dolis: & to do fornyca-
ciō/So also you hast men holdyng re
techyng of nycholaitis/also do you pena

of re scueue gold yn candilstikus / i wort
yi weidus & trauel. & yi pacence: & yat
mayest not suffice ynel men / and you ha
st alayed hem yat seyn yat rei wn apoffe
& ben not: & you hast founden hem herd
and you hast pacence: & you hast suffrid
for my name. & failedist not / but i haue a
zens yee a fewe ringis: yat you hast lest
yi first charite / perfore be you mydeful fro
whens you hast falle: & do penance. & do
ye first weidust / eyr this: i come soone to
yee / and i schal mone yi candilstike fro
his place: but you do penance / but you
hast no goode ring. yat schatist ye de
dis of nycholatis. ye which also i hate
he yat hap ceris heere he. what ye schur
sey to ye churchis / to hym yat ouercomy
i schal geue to ete of ye tree of lyf: yat
is in ye paradis of my god / and to ye
aungel yat is of ye church of saynt and.
write you yese ringis seip ye first &
ye laste: yat was dede & lyuer / i wort
yy tribulacion. & yy pouerte: but y
arte rich / and you art blaffemed of

schulen writte: pat 3 am sergyuge reynes &
hertis/ and 3 schal zeue to eche man of 3^r
astur his werkis/ and 3 seue to 3ou & to oþ
pat ben at tnatre: who eue han not re
rechpyge & pat kneiwen not re hyuuelle of sa
uual. 3ou rei seuen 3 schal not sende on
3ou a noþ charge/ neyres holde 3e pat 3^r
e han: til 3 come/ and to hyu 3 schal onc
come. & pat schal kepe til in to re ende my
werkis: 3 schal zeue to hyu power on fol
kis. & he schal gonerue hem in au jreu
erde/ and rei schulen be broken to gidre:
as a vessel of a pottre/ as also 3 resseyued
of my fadir/ and 3 schal zeue to hyu amow
re sterte/ he 3^r haþ ceris heer he: what re
spirit seip to re churchis

And to re angel of re church^{of} Sardus:
writte 3ou/ 3ese pingis seip he pat har
re seuene spiritis of god: & re seuene stertis/
3uot 3i werkis. for 3ou hast a name pat
3ou hy nest: & 3ou art deede/ 3e 3ou wakynge:
& conferme 3ou opir pingis pat were to do
ynge/ for 3 fynde not 3i werkis full before
my god/ 3erfore haue 3ou in mynde 3ou

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mice / if ouy thing lesse I schal come sone to see
I schal sit wth hem: wth ye swerde of my
mouy / he pat hay eers heere he: what resp^{it}
scy to pe churchis / to hyu pat oucomet
I schal zene ^{angel} receiue hyd & I schal zeue to hyu
a white stoon. & in ye stoon a newe name
writū / whiche nouman knoweth: but he
pat taky / and to ye angel of ye church
of triatira: write thou / pese thingis seip ye
sone of god: pat hay yien as flauine of
fice & his feet lik^{to} latū / I knowe y^e werkis &
seip & charite & y^e seruise & y^e pacence: &
last werkis mo^{re} rau^{er} ye formere / but I haue
azens yee a fewe thingis / for thou suffrist y^e
woman Jezabel whiche seip pat sche is a
profetesse: to teche & to discyue my ser
uauntys to do lecherie: & to ete of thingis
offrid to idolis / I jat to h^{er} tyme. & sche
shulde do penance: & she wolde not do pe
nauce of h^{er} fornicacion / and lo I sende
h^{er} in to a bed / and yei & don lecherie wth
h^{er}. schulen le in moost tribulacion: but
yei do penance of her werkis / and I schal
glee h^{er} sones in to dey / and al churchis

I loyde pees for you keptist ye worde of my
 pacience/ and I schal kepe ye fro ye ouer of
 temptacion. pat is to cōnyngte in to al ye
 woulde to tempte men pat duellen in erpe/
 lo I come sone/ hold you pat y^e you hast:
 pat woman take y^e adu/ and to hym y^e
 schal oucome. I schal make hym ayle-
 re in ye temple of my god: and he schal
 no more go out/ and I schal write on hy^e
 ye name of my god/ of ye new ierlm pat
 comen doū fro ye heuene of my god. I my
 newe name/ he pat hay cōis heere he
 what y^e spirit seiy to ye churchis/ and
 to ye angel of ye church of laodice. wri-
 te y^e sele ringis seiy amen/ ye seipful wit-
 nesse & tyme: which is bigynnyng of god-
 dis creature I wrote y^e werldis: for ney^e
 you art coold ney^e you art hoot/ I wold
 y^e you were coold eir^e hart/ but for you
 art lew. & ney^e coold ney^e hote: I schal bi-
 gync to cast ye out of my mouy/ for y^e
 scilicet pat I am riche & ful of goodis: & I
 haue nede of no ring/ and y^e doa woldu
 pat you art a wreche & wiccheful & w

& y^e name of f^race
 of my god/

I schal bi-
 gync to cast ye out of my mouy/

¹¹
 p̄ rellequedist & herdist & kepe & do penance/
 therefore if you wake not: i schal come as
 a nyȝt reet to ȝee/ and you schalt not wite
 in what our i schal come to ȝee/ but
 you haſt a fewe names in ſauidis: which
 haue not defouled her cloris/ and ȝee ſchu-
 len wake wip me in white cloris: for ȝee
 beu worpi/ ȝee pat ouercomen: ſchal be cloris
 pus wip white cloris/ and i ſchal not dawe
 wip his name: fro ȝee book of lyfte: & i ſchal
 knowlech his name before my fadir: & before
 his anengel/ ȝee pat haue eene haue ȝee wip ȝee
 ſpirit ſey to ȝee churchis/ and to ȝee anengel of
 ȝee church of ſiladelfia: write you/ ȝee pingis
 ſey ȝee holy & trewe: pat haue ȝee here of daniel
 which openen: & no man cloſen/ ȝee cloſen &
 no man openen/ i wote in werke/ and lo i ſt
 before ȝee adore openede: which no man may
 cloſe/ for you haſt alhal itur: & haſt kepte
 my worde: & deuyedist not my name/ lo i
 ſchal zene to ȝee of ȝee ſynagoge of ſatanas:
 which ſepen pat ȝee beu ieris & be not but
 hen/ lo i ſchal make hem pat ȝee come awei
 ſchipe before ȝee feet/ and ȝee ſchulen wite.

R. f. a. 200
 200
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was lik þe lyt of a ston iaspis & sar
dar and a reynton was in cūpal
of þe seet: lik þe lyt of almaragden/
and in cūpas of þe seet/ weren four
& twenty smale seetis/ and aboue þe
troneos four & twenty aldre men. sit
tyng abourte hild wip whiche doris
& in þe heedis of hem golden crownes/
and lytis & voisis & rundyngis came
out of þe trone/ and seuen lampis bre
nyng bifoze þe trone: wiche ben þe se
uene spiritis of god/ and bifoze þe seet
as a see of glas lik a cristall/ and in þe
myddil of þe seet: four bestis ful of yze & in þe myddil
bifoze & bilynde/ and þe fust beste lik
alhou/ and þe secūde best lik a calf/ and
þe runde best hauyng a face as of a
man/ and þe four best: lik an egle
feyng/ and þe four bestis hadden eij
of hem fyve wyngis. & al aboute & wip
yne rei weren ful of yzen/ and rei had
den not rest day & nyjt seiynge. holi
holi hoh lord god almyty/ þat was
& þat is. & þat is to conyge/ and whā

& in þe myddil
cūpal of þe seet:

re & blind & naked I counsel pee to bie of
me bzent gold & prouede: pat pou be
made riche/ and be clorid wip whyte
clois: pat ye confusioun of y^e nakednes
be not seen/ and anopute y^e y^eu wip
a collerie: pat pou see/ I repreue & chasti
te whom I loue/ perfore sue pou good
men: & do penance/ so I stond at ye dore
& knocke/ if ony man heere my vois.
& openy ye dore to me: I schal entre to
hym. & soue wth hy. & he wip me. & I sch
al zene to hym pat schal oucome: to li
te wip me my troue as also I oucume
late wip my fadir in his troue/ he pat
har eene heere he what ye spirit seip to

80.
Aftir these ringis I say: ye churchis
& lo adore was openyde in heuene
and ye first vois pat I herde: was as
of a troupe spekyng wip me & seyinge/
sue pou vp hydur: & I schal schewe to pee
which ringis it bihouer to be don soue
aftir these ringis/ and anon I was in spi
rit/ and lo a seete was sett in heuene: &
upon ye sett con sityng/ and he pat sat

men to opene þe boke & to vndo þe seven see-
les of it and I say & lo I þe myddil of þe
trone and of þe foure beestis. & I þe und-
dil of þe eldir men alouþ stondige as slay-
pat hadde sevene hornes & sevene yꝛe w̄hi
che ben seven spyr̄is of god. sent in to al
þe erþe & he cam & took of þe ryȝthand of þe
sitter in þe trone: þe boke and w̄hane he
hadde opened þe boke: þe foure beestis & þe
foure & twenty eldir men. fellen dōn bifo-
re þe lomb and hadden echȝe of hem har-
pis. & goldn violis ful of odours: w̄hi
di þen þe þiers of seyntis and þe songen a
newe sunge: & seiden lord oure god þou
art worȝi to make þe worȝ: & to opene þe see-
les of it for þou wast slayn. & aȝen bouȝt
us to god in þi blood: of echȝe lynage & tun-
ge & pple & naciō: & made us a kyng-
dom & pryncis to oure god & we syn-
gyn ou erþe and I say & herde þe uois
of many angels about þe trone: & of þe
beestis & of þe eldir men and þe mure of hē
was þousandis of þousandis: seyntige wy-
agete uois: þe lomb þ̄ was slayn is worȝ

ne þe foure lertis 3auen glorie & onour &
blessyng to hy þat sitt on þe throne. ly
uer in to worldis of worldis: þe foure
& twenty eldur men felden doū bifore hi
þat sat in þe throne. & worchypden hy þat
lyuey in to worldis of worldis/ and pa
casten her crowns bifore þe throne: & seide
þou lord oure god þou art wori to mē
glorie & honoure & nīu: for þou madist
of nouȝt al yingis & for þi wille þo wer:
& ten made of nouȝt

And I say in þe rythond of þe litter
on þe throne: a book writte wip in
& wip out. & sechd wip seuē sechis: &
say a stronge aūgel: þichyng wip a
giete woiſ/ who is wori to opene þe
book: & to vndo þe sechis of it/ and no
in heuen. ney in eerþe. ney vnder
eerþe myȝte opene þe book: wip bihol
de it/ and I wepte myche: for now wō
foudeu wori to opene þe book ney to
se it/ and oon of þe eldur men seide to
me/ wepe þou not/ lo aligh of þe lynā
ge of nuda þe root of dauid: hay ouo

to hym pat sat ou hym: pat he schuld take pe
ey fro re eye. & pat pei shce to gidre he hile/ &
agrite swerde was joini to hy/ and whā
ne he had opened pe ynde seche: y herde re
mid beest seying/ come you & se/ and lo a blac
hors: & he pat sat ou hym hadde a valaunce
in his hond/ and y herd as a uoyc in pe myd
del of pe four trestis: seyinge/ a bilibris of w
where. for openy: & yre bilibris of bard: for
openy/ & hite you not wyne ne oyle/ and
whāne he hadde openyd pe four seel: y
herd a uoyc of pe four beest. seyinge come
you & se/ & lo a pale hors: & pe name was de
y to hym pat sat ou hym. & helle cuede hy/
and pouer was zonen to hy on four par
ns of pe eye: for to see wy swerde & wy hū
gir & w n' depe & wy beche of pe eye/ and whā
ne he had opened pe fifthe seel: y say vnder
re auter pe soules of tuen slayne for pe wo
de of god & for pe witnesynge pat pei hadden/
and pei cueda wy agrite voys seyinge/ hou
longe you lord pat art heh & trwe deincest n:
t nought not oure blood of re pat dwellen
in eie: and whate stolis for eche soule a stoule

þu to take iiii & godhede & wisdom & strengre
& onoure & gloure & blessinge: & eche creature
þat is in heuen & þat is on erpe. & vnder erpe
and in see: & which þingis ben in it þu herde
al seynge to hy þat sat ou þe throne: & to þe
loue/ blessinge & onoure & power in to worl-
dis of worldis & þe foure bestis seiden amen
and þe foure & twenty eldurnen felden don
ou her facis: & worshipeden hym þat lyueth
in to worldis of worldis ¶ vj. c. ~

And I say þat þe lomb had opened con-
fession of þe seuen sechis: & I herde con of þe fou-
re bestis seynge as voyis of vnder come
þou & see & uoyis were hors wente out & it
was zowen to hy þat sat ou hym: & þat he
schulde take þis fro þe erpe & put in fle-
to gidre heuene/ and a grete swerde was
zowen to hym: & I say & lo a white hors:
the þat sat ou hym hadde abowen a crowne
was zowen to hym/ and he wente out ouer-
connyng. þat he schulde ou come/ and wh-
ne he had openyd þe secunde seel: þu herde
þe secound best seynge/ come þou & lo/ and
a noy red hors wente out & it was zowen

only ouy tre/and 3 say a noy anngel dyng
fro re rlyuge of re sime: pat had a sygne
of re luyng god/and he aude wif a grette voi-
ce/ to re four anngels. to whiche it was so-
u. to noye re erpe & re see. a seide/ nyle 3e
noie re erpe & re see ney' trees: al we' mar-
ke re seruantes of oure god in re forheedis
of hem/and ptherde re nūbre of men pat
neu marid au yundud pouland & four
fourty pouland marid: of euy luyage
of re sones of isrl/of re luyage of iuda: xij
pouland marid/of re luyage of ruben: xij
pouland marid/of re luyage of gad: twel-
le pouland marid/of re luyage of a ser:
xij pouland marid/of re luyage uepta-
lyn: xij pouland marid/of re luyage of
manasse: xij pouland marid/of re luyage
of symeon: xij pouland marid/of re luyage
of leuy: xij pouland marid/of re luyage
of isachar: xij pouland marid/of re luyage
of Zabulon: xij pouland marid/of re
luyage of joseph: xij pouland marid/
of re luyage of beniamyn: xij pouland mar-
id/astir re se ringis 3 sayz a gret peple
whom no man myzte noubre. of al fol

weren 3ouū to hem / and it was leyde to hem
 pat rei schuleu reste. 3it alid tyme: til re mī-
 bre of her^o felowis & of her brejen bē fulfū-
 lid / pat leu to be slayū. as also xpi / and y
 seyy whā he hadde opened re sixte seel:
 & lo agrencē eie mowynge was made / and
 re sūne was made blak as a salt of her:
 & al re moone was made as blood / and re
 steris of heuene felle don on re herre: as
 a fige tre sendy his vurne figis: whā he
 is moued of grete wynd / and heuene went
 away as a toke wlapid in / and al mūte-
 nes & yhis: weren moued fro her places / &
 kyngis of re erpe & prias & tribunys & ridi
 & strongemen & eche wūd man & fīc man lūd-
 den hem in deuies of hūllis: & rei seica to hūllis
 & to stouūs / saue ze on us & lide ze us fro re fac
 of hy pat sitty on re trone: & fīc re wrayre
 of re loubc. for re grete day of her warre co-
 me: & who schal moue stonde

After re se pūgis y laz foure auingelis
 stouyng on re foure corners of re er-
 pe: holdyng foure wyndis of re erpe pat
 rei blewe not on re erpe. ney on re see. ney

stouūs

only tre

pat: ney sūne schal falle on han. ne ouy
herte/ for re ionibe pat is in re myddon of
re troue: schal gouerne hem & schal leed for
hem in to re wellis of watris of lyf/ and
god schal wype a wey. ethe teer fro re zeu

And whāne he had ope of hem
uedē re seuerer deel: a sculens was
made in heuene as half an hour/ and
ay seuerne aungels stound rig in re fyr
of god: & seuerne triūps weren joinē to hē/
and a noy aungel came & stode bifoze re
auter: & had a golden censer & many euē
s were joinē to hē: pat he schulde
ue of re pīers of al seynis on re golden au
ter: pat is bifoze re troue of god/ and re
smolie of re cucusis of re pīers of holy
men. stied vp: fro re aungels hond bifoze
god/ and re aūgel took re censer & filled it
of re fier of re auter & castide in to re erye/
and pundus & boydis & letayngis weren
made: & a grette erye mouyng/ and re seue
ne aungels pat hadden seuerne triūps:
maden hem redy pat rei schulden triūpe &
re first aungel triūpid: & hail was made/
and fier weynd to gidre in blood: & it was

his & lyngis & peples & langages stodig
bifore þe trone: in þe sixt of þe loinde &
X þei wern clopid in white stolis & pal-
mes wern in þe hondis of hem/and
crieden wir agrete boys: & seiden/helþ to
oure god þat sittis on þe trone: & to þe
londe/and al þe auugelis stoden alle
aboute þe trone: & þe eldirmen & þe
four beestis & þei seiden dū in þe sixt
of þe trone on her faas: & worschipe
god & seiden amen/blissuge & cleetnede
& wisdom & doynge of raiþynge & to
uour & iiii & strengre: to oure god in
to wordis of wordis amen/and con-
of þe temours answerde: & seide to me/
who ben þese þat ben clopid wir whiter
stolis: & fro whens comen þei: & he
seide to hyin/ my lord you wost/and he
seide to me/these ben þei. þat comen fro
grette tribulaciō: & wascheden her stolis
& maden hem white in þe blood of þe lōle
perfore þei ben bifore þe trone of god: &
seruen to hyin dai & nyȝt in his temple
And he þat sittis in þe trone: dwelth on
hem/þei schulen nomore hungre ne þirst

ne in to fere: & reke of re pit of depneſſe w³
jouū to it/ and it opened re pit of depneſſe:
& a ſmoke of re pit ſted by. as re ſmoke of
agrite furneis/ and re ſūne was derkid & re
fire. of re ſmoke of re pit/ and locuſtis wen-
ten out of re ſmoke of re pit in to erpe: & pow-
er was jouū to hem as ſcorpions of re erpe
han powu/ and it was cōmaundid to hem:
pat rei ſchulde not hurt re gras of re erpe.
neij ony greue ring. neij ony tree/ but oō-
ly men: pat han not re ſygnie of god in
her forthedis/ and it was jouū to hem.
pat rei ſchulden not ſce hem: but pat rei
ſchulden be turmentid hye moneris/ and
re turmentyng of hem as re turmentyng
of a ſcorpion: whāc he ſuryty a man/ &
in 30 dais men ſchulen ſcek dey: & rei ſchu-
len not fynde it/ and rei ſchulen deſyre to
die: & dey ſchal fle fro hem/ and re likneſſe:
of locuſtis ten like horsis maad redie in to
battre/ and on re hedis of hem as troumys
like gold/ and re ſanis of hem: as re ſanis
of men/ and rei hadden heeris: as heeris
of wynter/ & re teep of hem: as re teep of
houſe/ and rei hadden haburions: as yren

sent in to re erde / & re ryd part of re erde was
 breut. & re ryd part of re trees was breut: & al
 re grene gras was breut / and re secund aungel
 triumphid: & as a grete hille brenyng was fier.
 was out in to re see / and re ryd part of re see
 was made as blood: & re ryd part of aucturys
 was ded. & at hadden lyues in re see / & re ryd
 part of schyppis pischiden / and re ryd aungel
 triumphid: & a grete sterre brenyng as a hitl
 broud felde dou fro heuene / & it felde in to re
 ryd part of floodis: & in to re welles of wa
 ters / and re name of re sterre is seide wounde:
 & many men weren ded of re waters. & for
 so weren made botur / and re thyr aungel
 triumphid: & re ryd part of re lune was
 sunytn / & re ryd part of re moone: & re ryd
 part of re steris / so pat re ryd part of he
 was deikid: & re ryd part of re day schyne
 de not & also of re nyxt / and I say ther a re
 boys of an egle fleyng in re myddn of he
 uene seying wir a grete vois. wo. wo. wo.
 to men þ dwellen in re erde / of re of vois
 of re re aungelis: & at schulen tripe after
And re fyuer aungel triumphid / and I
 say: pat a sterre hadde fallen dou fro heuene

& þ ryd part of wa
 ters ryd to wou
 mod:

conuer fory of re mour of hem/ of reſe pre pla
 gis re pud part uien was ſlayn of re fier & of
 re ſmoke & of re bypſtoun/ rat camen out of re
 mour of hem/ for re power of re hors is i
 re mour of hem & in re tayl of hem/ for re
 tayls of hem ben lik to ſerpents. hauyng
 hoodis: and in hem rei noyen/ and re toru
 men rat weren not ſleyh in reſe plagis/
 uey diden penaunce of re werks of her
 hondis: rat rei worſchypiden not deuelis
 & ſymylacris of gold & of ſiluer & of bras &
 of ſton & of tre/ whidj noij moir ſe neij
 heer. neij wandre/ and diden not penaunce
 of her manſleyngis: ueij of her witchcraftis.
 ueij of her fornicatioũ. ueij of her reſ
And I ſay a uoij ſtronge aungel **T**his
 conyngge dw̄ fro heuene doyd wiy
 a cloude: & re reynubwe ou his hed/ and re
 face of hym was as re ſune: & re feet of hi
 as a piler of fier/ and he had in his hond
 a hal wlk opened & he ſett his rytfoot on
 re ſee: & re liſte foot on re erre/ and he cied
 wiy a greet voys: as a lion whāne he roij/
 and whāne he had cied: re ſeuene pūdis
 ſpaken her vois: & I was to writyng/

habourious/ and þe uoys of her wigis: as þe
bois of charis of many horsis reynge into
batele/ and þei hadden taylis like scorpionis:
þe prickis weren in þe tayls of hem/ and þe
myzte of hem was to noye men: syue mo-
neris/ and þei hadden ou hem a kyng þe an-
gel of depelle. to whom þe name in ebraic
is labadou. but bi greke apollon. & bi latyn
he hay a name. extermynas. þat is a distri-
er/ & wo is þatid: & lo þat comen. y. wois/
afur þese yungis also þe sixte aungel trum-
pid/ & þei herd a bois fro þe four coris of
þe golden auter þat is before þe yen of god:
& þei seide to þe sixte aungel þat had þe tripe/
bubbe þou þe four aungelis þat ben bou-
de in þe greet flood eufrates/ and þe four
aungels weren unbounde: whiche weren
redy in to oure & day & monere & to slie þe
mid part/ of men/ and þe noubre of þe ost
of horse men. was twenty þousand fyr-
ten þousand/ & þei herd þe noubre of hem/ and
so þei slay horsis in vision/ & þei þat saten on þe
hadden firi habourious. & of iacynth & of
bryustone/ and þe heedis of þe horsis were
as heedis of horsis: & fier & smoke & bryust

hadde deuourde it: my woulde was bitter
þe he seide to me it bihouyn þe eft-soone to þ
haue to heven men: & to pepis & lauga-
gis & to many kyngis

31-c

And aised like a zerde was zoun to
me: & it was seide to me/ rise you &
mete þe temple of god & þe autur: & men þ
worshopen in it/ but caste you out þe for-
zerde rat is wyout þe temple & mete not
it: for it is zoun to heven men/ and þe schu-
len defoule þe holy citee: bi fourti monethis
& tweyne/ and þe schal zeue to my tweye wit-
nessis: & rat þe schulen proficye a thousand
daies twol hundred & sixti. & schulen be do-
rid wip sackis/ yese beu tweyne olyues: &
tweyne caudil stakis/ and þe stonden in þe
syt of þe lord of þe erpe/ and if ony man wo-
le a noye hem: fier schal go out of þe mour of
hem: & schal duoure her enemyes/ and if ony
wole hurte hem: þus it bihouyn hym to
be slayn/ yese þau power to close heuene i
þe daies of her profecie/ and þe þau power
on watris: to turne hem in to blood/ and to
smyte þe erpe wip eny plage: as ofte as þe
wolen/ & whāue þe schulen ende her profecie

it is written

with 38

And I herd aboue fro heuene: & seiynge/mar
ke pou what thingis re seuene prindus spa
ken: & uyle pou write hem/and re aūgel
whom I sez stondynge aboue re see & abo
ue re crye: Iste up his hond to heuene &
siwere bi hym pat hywyt in to worldis of
worldis: pat made of nouȝt heuene & po
r-ingis pat ben in it & re crye: & po ringis
wylche leu in it/and re see: & po ringis yf
ben in it/pat tynie schal no more be/but
in re dais of re ȝoris of re seuener a ungel
whāne he schal bigyne to tripe: re mil
tere of god schal be endid. as he pched
bi his seruauantis & wyhens/and I herd abou
re fro heuene. ofte soone spekyng wry me.
& seiynge/go pou & take re bok pat is ope
ned fro re hond of re aūgel pat stondy a
boue re see: & ou re loude/and I went to re
aūgel & scid to hym: pat he schuld ȝeue me
re bok/and he scid to me/take re bok & de
noure it. & it schal make ri wombe to be
bitur: but in ri moun it schal be swete as
hony/and I toke re bok of re aūgelis
hond & deuourde it/and it was in my
moun al swete as honny/and whāne I

glorie to god of heuene/ & seound wo is
goun: & lo & seound wo schal come soon/ &
seuente angel triupide: & greet nois we
ren made in heuene & seiden/ & seound
of his world is made oure lordis & of
crisť his sone/ and he schal regne into
worldis of worldis amen/ and & foure
& twentȳ eldie men sat saten in her see-
tis in & list of & lord: felden on her fa-
ces. & worschypiden god & seiden/ we don
paukyngis & seound lord god almyȝtȳ. whiche
art to conyng: whiche hast taken & gre-
te ntu. & hast regned/ and folkis beu wro-
re. & & i wraie can. & tyme of dede men to
be deined. & to zelde med to & seruamys
of profens & halewis & diedyng & name.
to finale & to greet & to distre hem. & cor-
rūpiden & seound certhe

And & temple of god in heuene was
opened: & & arke of his testamēt
was seiden in his temple/ and leuyngis we-
ren made: & nois & pūdis & seound no
yngis & greet hail/ and a grete spūgue a
pend in heuene/ a woman clopid wif &
sūme. & & seound vndir hys feet. & in & hed

7
ye beest þat stey vp fro depneſſe ſhal make
bateyle aȝens hem/ and ſhal ou come hem:
þe ſchal flee hem/ and ye wodies of hem ſchu
len higge in ye ſirtis of ye greet cite þat is
clepid goſtly ſoddin & egypte: where ye lord
of hem was crucified/ & ſum of lynagis &
of peples & of longagis & of herene men:
ſchulen ſe ye wodies of hem viſe daies & an
half/ and ye ſchulen not ſuſſer ye bodies
of hem: to be put in to virils/ and men en
habitunge ye erre. ſchulen haue joye of hē
& ye ſchulen make wyſe. & ſchulen ſend ju
tis to gedre: for yeſe tweye profetis turne
nde hem þat dwelken on ye erre/ and aſtur þe
daies and an half: ye ſpirit of lif of god
entride in to hem/ and ye ſtoden on her foot:
& grette dreed ſelde on hem þat ſayen hem/ &
ye herden a greet vois fro heuene: ſcrynge
to hem/ come vp hider/ and ye ſtreden in to
heuene in a cloude: & ye encoures of hem
ſezen hem/ and in þat oure a greet erre
mouynge was made: & ye teipe part of ye
cite ſelde dwē/ and ye names of men ſeuē
þouſand weren ſlayen in ye erre mouynge:
& ye toye weren ſent in to dreed: & zauen

he was cast dōū in to þe eerþe: & his an-
gelis weren sent wip hym/and þe herde a
greet vois in heuene seiunge: now is ma-
de hely & uertu & kyndom of oure god: &
þe power of his crist/for þe acuser of oþ-
erþen is cast dōū: whiche accusid hem
bifore þe fyt of oure god. Day & nyȝt. &
þe oile camen hȝ for þe blood of þe loude/
and for þe word of his witypþynge: & þe
loneden not her lyues til to þe deþ/þere
for: þe heuene is þe glad: & þe rat dwelle
in hem/wo to þe eerþe & to þe see: for þe
feude is comen dōū to þou/and he hap
greet wrate: witynge þat he hap unl ty-
me/And aftir þat þe dragun seȝ þat he
was cast dōū to þe eerþe: he pursued þe
wōman þat bare þe knawe child/and
twere wȝis of a greet egle weren joīn
to þe wōma: þ̃ sche schuld flē in to dis-
sert in to hir place/where she is fed bi
tyme & tyme & half a tyme. fro þe face of
þe serpent/and þe serpent sent out of his
mouȝ aftir þe wōman. watir as a
flood: þat he schuld make hir to be
drawen of þe flood/and eerþe helpid

of hir aadwne of twelue steris/and sche
had in wombe: & sche arey tranelyuge of
chad/and is turmentide: & at sche leue chil
de/and a noþ sygne was seene in heuene:&
io a greet reed dragun pat had seuene hee-
dis & ten hornis & in ye hedis of hym seuene
dyademes/and ye tail of hym droue ye
ryd part of steris of heuene: & sent hem
in to ye eerþe/and ye dragun stode before
ye wōman pat was to veryuge chad: & at
whāne sche had worū chad. he schulde deu-
ure hir sone/and sche bare a kuaue chud.
pat was to iulyuge al folkis in ā yren þe
de/& hir sone was ransched to god: & to his
troue/and ye wōman fleyz in to wildirna
se: where sche hay a place made redy of god:
pat he fede hir yere a þousand daies two
hundred & sirt/and a greet batelle was
maid in heuene: & myȝte: & his anngels
fouȝten wif ye dragun/and ye dragun foug
& his anngels: & rei hadden not myȝte
neyr ye place of hem was fōuden more
in heuene & yillie dragun was cast down.
ye greet elde serpent. pat is depid ye de-
uel/ & satanas pat disseyney al ye world/

blasseme to god: to blasseme his name
⁊ his tabernacle: ⁊ hem þat dwellen in he
uene/ ⁊ it was ȝouū to hym to make batti
le wiȝ seyntis. ⁊ to ouercome hem/ and power
was ȝouū to hym: in to eche longage ⁊ lya
ge ⁊ peple ⁊ folk/ and al men worschipiden
it. þat dwellen in eerþe: whos names ben in
writū in þe bok of lif of þe lomb. þat was
seyn fro þe bigynnyng of þe world/ if any mā
hay cens heere/ he þat lediȝ in to carite:
shal go in to carite/ he þat sleeȝ wiȝ swerde:
it bihouer hi to be slayn wth swerde/ þis is þe
paciens ⁊ þe feiȝ of seyntis/ and I saȝ a noȝ
west styng up fro þe eerþe/ ⁊ it had tuo
hornes lyk þe lomb. ⁊ it spak as þe dra
goun/ and did al þe power of þe formere
best in his lyȝt/ ⁊ it made þe eerþe. ⁊ men it
dwelliȝ in it: to worschipe þe first west.
whos woude of deȝ was curid/ and it did
greet sygues: þat also it made fier to come
doun fro heuene in to eerþe. in þe lyȝt of alle
men/ and it discyuer men þat dwelliȝ in
eerþe: for þe signes þat ben ȝouū to it. to do
in þe lyȝt of þe best/ styng to men þat disd
lyȝe in eerþe: ⁊ þat þei make an ymage of þe

ye wōman/ and ye eere opened his mouy
7 sop vp ye flood yat ye dragun sent out
of his mouy/ and ye dragun was wroy
azens ye wōma: 7 he went to make bata
le wry oʒ of his seed/ yat licken ye coman-
tementes of god. 7 han ye wituellyng of
ihū crist: 7 he stood on ye gūel of ye see

vij

And I say a beest styng vp of ye see:
hauyng seuene heedis. 7 ten hornes/
and on his hornes: ten diademes/ and on
his heedis: 7 names of blasfemye/ and ye
beest whom I say: was lik a pard/ 7 his
feet: as ye feet of a bryx 7 his mouy as ye
mouy of a lion/ and ye dragun zat his u-
tu 7 greet power to hym/ and I say con
of his heedis: as slayn in to deye/ and ye
wound of his deye was curid: 7 al ye er
ye woundid aftur ye beest/ and yei wor-
chipid ye dragū: yat zat power to ye beest/
7 yei worshipiden ye beest: 7 seiden who
is lik to ye beest: 7 who schal moue fyr
wry it/ and a mouy spekyng greet rugis
7 blasfemies. was zoun to it/ and pon-
ir was zoun to it: to do two 7 fourti
moneris/ and it opened his mouy in to

but þi an hundred thousand & four & four
a thousand þat þu bouzt fro þe erþe / þese it
þu: þat þu not defouled wiþ wōmen / for
þi þu ſignis / þeſe ſuen þe loube: whidur
eue he ſchal go / þeſe þu bouzt of al men. þe
fiſt fruitis to god: & to þe loube / and in
þe moup of hem: leſing is not founden / for
þi þu wiþ out wem: biſore þe tione of god
and þeſe a noþ aungel fleyng bi þe mydd
of heuene. haung an euerlaſtyng golpel:
þat he ſchal preche to men ſatyrge on eer
þe / and on erþe folk & lynage & langage &
peple: & leide wiþ a gret vois / drede þe þe
lord: & zeue þe to hi onoure. for þe oure of
his doun comyng / and worſchip þe hy þat
made heuene & erþe: þe ſee & alle þingis
þat þu in hem. & þe welles of watris / and
a noþ aungel ſued ſenyng with gret ba
bilon ſeldū ſeldū: winche þat dū to
al folkis of þe wyu of wyche of hir for
macon / and þe þu aungel ſued hē: & ſe
ied wiþ a gret vois / if ony man wole
worſchip þe beſt: & þe ymage of it. & taky
þe carter in his forhede crye in his ho

beest. ꝑ̄ haꝝ ꝑ̄ wond of swad. ⁊ lynde/ and
it was zoun to hym: ꝑ̄at he schuld zeue spi-
rit to ꝑ̄e ymage of rebeest: ⁊ ꝑ̄at ꝑ̄e ymage
of ꝑ̄e beest speke/ and he schal make ꝑ̄at who
eue onowen not ꝑ̄e ymage of ꝑ̄e beest le fla-
yn/ and he schal make al smale ⁊ greet. ⁊ rich
⁊ pore ⁊ fre men ⁊ boude men: to haue a carit-
te in her ȝhousde. eiꝝ in her forchedis/ ꝑ̄at ^{no man}
man may be eiꝝ sille: vnt he haue ꝑ̄e car-
itate eiꝝ ꝑ̄e name of ꝑ̄e beest. eiꝝ ꝑ̄e nūbre
of his name. here is wilcoorn/ he ꝑ̄at haꝝ bo-
durstouduge/ a count ꝑ̄e nūbre of ꝑ̄e beest/
for it is ꝑ̄e noumbre of man: ⁊ his noumbre
is sixe hundred fetti ⁊ sixe

And I saw: ⁊ lo a lombe stode on ꝑ̄e
moūt of syon/ and wry hym an/ num-
dude thousand ⁊ foure ⁊ fourti thousand ha-
nyng his name: ⁊ ꝑ̄e name of his fadir:
writū in her forhedis/ and I herd a vois fro
heylene. as ꝑ̄e vois of many watris: ⁊ as ꝑ̄e
vois of a greet ruudu/ and ꝑ̄e vois which
I herd: was as of many harpis harpyng
in her herpis/ and ꝑ̄e songen as a newe soge.
bifore ꝑ̄e set of god: ⁊ bifore ꝑ̄e foure beestis
⁊ senours/ and no man myȝte seie ꝑ̄e songe

but ꝑ̄e

ou re cloude satt: sent his sikin to re
erre & rape re erre/ and a noþ anigel wet
out of re temple þat is in heuene: & he also
had a scharp sikul/ and a noþir anigel
wente out fro re auter. þat had power
ou hier/ and he crode wip a greet vois/
to him þat had re scharp sikul & seid/ sen-
de þi scharp sikul: & cutte a were re clous
of re wyne þard of re erre. for re gras
of it ben ripe/ & re anigel sent his sikul i
to re erre & gadnde re gras of re wyne
seid of re erre: & sent in to re greet lake
of goddis wraþe/ and re lake was crode
wip oute re oter & re blood wente out of
lake til to budis of horsis. bifurlongis
A thousand & sixe hundred

AND I say a noþ sygne in heuene greet
& wondrous: seuene anigels hauiþ
seuene re laste beniauntes/ for re wraþe of
god is cudit in hem/ and I say a glasū see
meind wip hier: & hem þat on cam re beest
& his ymage/ & re noubre of his name stou-
dyge aboue re glasū see. hauiþg re har-
pis of god & syngige re songe of moyses re

nd: 7is schal drinke of 7e wyu of godis
wrape/ pat is meynd wif 7e deer wyu: in
7e cupe of his wrape/ and schal be turne
tide wif 7er 7 bypastond in 7e sif of hoh
amugehs: before 7e sif of 7e lounbe/ 7 7e
smoke of 7er turnentis: schal stie up i
to 7e worldis of worldis/ neif 7er haurest
day 7 wyzt: whiche worschypeden 7e beke
7 his 7 image. if ony man take 7e care of
his name/ here is 7e paaente of seyntis:
whiche hepen 7e maundmentis of god 7
7e foy of ihu/ and 7herd a bois fro heue-
ne: seynge to me. writ 7ou. blissid ben de-
ed men: pat dien in 7e lord/ fro heues foy
now 7e spirit seif 7at 7er rest of 7er tra-
uelis/ for 7e werkis of hem. euen hem/ and
7seif 7lo awhit cloude: 7 a boibe 7e cloude
a sitt lik 7e sone of aman/ haunye in his
heed a golden corowne: 7 in his hond a
scharpe sward/ and a nof amigel went out
of 7e temple: 7 cried wif a greet bois to
hym 7at satt on 7e cloude/ scude 7e sif
7 repe: for 7e ouer comyng 7at it be ropu
for 7e corn of 7e erpe is ripe/ and he 7at

he hit & schedde out his bloode in to the air
 And a wounde fere & worst was made on
 al that hadden the care of the vessel: & on the
 that worschypide the test & his ymage &
 the seint aungel schedde out his bloode in
 to the see: & blood was made as of a red
 ring. & eche man spuyng was deed in the
 see / and the seint aungel schedde out his
 blood on the floodis & on the wellis of waters: & heid / that art
 & it is maad blood / and I herd the aungel
 of waters & seide / Just art thou lord: that
 art & that were holy: that deuote self ring
 is / for the scheden out the blood of halowis &
 profens: & thou hast thou blood to dille / he
 for the beu worpi / and I herd a nother aungel
 seying / the lord almyghti god: trise & iust
 beu ridnes / and the four aungel schedde
 out his blood in to the sunne: & it was harm
 to him to turne out men with heet & fier /
 And men beneden with greet herte & blas
 femed the name of god hauinge power
 on the plagis / nei: the diden penance: p
 the schiden the glorie to hi / And the fift
 aungel sched out his blood: on the feet of the

were holy
 lord: that art
 Just art
 Just art

re out & scheddde out his viol in to re arpe/
 And a wounde fere & worst was made on
 al pat yadden re carret of re vceft: & on he
 pat woufchypide re tere & his ymage / &
 re ferid aungel scheddde out his viol in
 to re see: & blood was made as of a gred
 ring. & eche man wuyng was deed in re
 see / And re iud aungel scheddde out his
 viol on re floodis & on re wellis of ward: ^{re fad / pat art}
 & it is maad blood / and i herd re aungel ^{land: re art}
 of waters & seide / iust art you lord: pat ^{were holy}
 art & pat were holy: pat deuicte re se ring
 is for re scheden out re bloo of halowis &
 profens: & you hast jouu blood to drille ^{he}
 for re ben woye / and i herd a noru aungel
 seying / the lord al micht god: triue & iust
 ben ridnes / and re four aungel scheddde
 out his viol in to re sine: & it was yom
 to him to turncut men wiy heet & fier /
 And men breñeden wiy greet heet & blas
 fenedu re name of god haunye poiver
 on re plagis / neif re diden reuance: p
 re schiden zene glorie to hi / And re fiste
 aungel sched out his viol: on re sex of re

seruaunt of god & he songe of he lo uer & seide
greet & wondrous full beu he werthus lord god al
myghti: he weies ven iust & trewe lord kyng
of worldis/ lord who schal uot diede he & iung
wie he name/ for you alone art meratful/
for al folkis schulen come & worschipe in he
syt: for he doimes ven open/ and after rese
ringis he saye: & lo he tabernacle of he temple
of iustness was opened in heuene & seue
ne aungels harynge seuenne plagis: wente
out of he temple & weren clord wif a stowe
cleue & wyte: & weren bifore gude wif gold
girdelis aboute he brestis/ and con of he
foure vestis. Jaf to he seuenne aungelis: seuenne
golden violis full of he wrath of god. Jaf he
ney in to worldis of worldis/ and he tem
ple was fillid wif he smoke of he manifest
of god: & of he iust of hym/ And no man
myght enter in to he temple: til he seuenne
plagis of he seuenne aungelis were endid
And thei herd a greet vois fro heuene:
seyinge to he seuenne aungelis/ go he
& schede out he seuenne violis of goddis
wrath in to erthe/ and he first aungel we

grette aȝe moouinge was made: which
maile neuer was syren men. Iheru on ȝe
aȝe. ſuche aȝe moouinge ſo grette / and ȝe
greet aȝe was maad in to ȝe parties:
ȝe aȝes of heuē men ſeldū / and greet
babiloine cam in to mynde biſore god:
to ȝene to it ȝe aȝe of ieru of ȝe in dig
naciō of his wraype / and eche yle fliz
a weie: ȝe hillis ten uot ſo ſiden / and gre
te haile as atalent: cam don fro heuene
in to men / ȝe men blaſtemen god fo: ȝe
plage of haile: fo: it was mead ful greet

And on of ȝe ſeuene aungelis cam.
ȝat had ſeuene viſiōs: ȝe ſpake wiȝ
me ȝe ſeid / com ȝou ȝe ſchal ſtheue to ȝe
ȝe daupnaciō of ȝe greet hore. ȝat ſit
ty on many waturs: wiȝ wiȝich kyng
is of ȝe eȝe didn formaciō / and ȝe ȝe
duellen in ȝe eȝe. ten made drunken of
ȝe ȝe of his lecherie / ȝe he toke me in to
deſert in ſpirit / and ȝe aȝe a wōman ſittyn
on a reede treſt ful of names of blaſtemy
e: hanynge ſeuene heedis ȝe ten hornes / and
ȝe wōman was enuowud wiȝ purpur

best and his kyngdome was made deck
þrieten to gadie her þruggis for sorowe;
þ blaffenedu god of heuene for sorrowis
of her iboundis. þ þei diden not penaunce
of her werkis/and þe fyrte aungel schod
out his viol in to þat ilke greet flood
cufiutes. þ dude þe watir of it: þat wa
were made redy to þyngis fro þe hime
rilyng. and þe say viciene spiritis by
maile of floggis go out of þe mow of þe
diagū. of þe mow of þe best þ of þe mow
of þe false profete/ for þi ben þe spiritis
of deuels: makyng signes/ and reigō
for to þyngis of al þe eerþe: to gadie
hem in to batayle to þe greet day of al
myti god lo þe come as a wyrt þref/ blestid
is he þat watir þ kepis his doiris: þat he
wandir not naked. þ þat þe se not þe fay
hede of qūu/ and he schal gadie hem in to
a place: þat is depid in eþrew herimagda
and þe seneyr aungel schod out his viol
in to þe eerþe: þ a greet vois went out of
heuene fro þe nou þ seid/ it is don/ and le
vtyngis weren maad þ vois þ þindis þ

houny hym to duelle a schoit tynic / a ye
beest rat was & is uot: & sche is re cunty:
& is of re senenry. & schal go in to peris-
chyngt / & re ten hornes. wunthi rou haft sey:
ben ten kyngis. rat & ha uot taken
kyngdom / vnt rei schulen take power
as kyngis con oure aftir re beest / yese ha
w countel: schulen bitake yer ittu & pow
ir to re beest / yese schulen fizte wip re lōle:
& re lombe schal oūwme hem: for he is
lord of lordis & kyng of kyngis / & rei p
ten wip hym: ten clepid chofyn & feyfa
and he leid to me / re watris wlyche rou
haft seyne. wher re hore sūty: ben pepyl
& follis & longagis / and re ten hornes y
rou haft seyn in re beest: yese schulen in
ke hir desolat & uakid / & schule ete re flei-
schis of hir: & schulen bien hir togidre is
fier: for god & af in to re hertis of hem:
rat rei do rat y is plesant to hym / rat
rei zene her kyngdom to re beest: til re
wordis of god beendid / and re woma
whom rou haft seen: is re greet ate rat
har kyngdō on kyngis of re erpe

7 red. and oner gold wip gold. 7 precious
stou 7 pcerlis: hanpuge a golden cuppe i
hir hond ful of ab hominacions 7 buclen-
nes of hir fornicacions/ and a name wri-
tū in re hede of hir: miserie/ babiloyne
re greet modir of fornicacion: 7 of ab hōi-
nacions of re erpe/ and ȝ say a wōman dā-
liū of re blood of seyntis: 7 of re blood of
martiris of ihū/ and whāne ȝ say hir: ȝ
woundid wip greet woundyng/ 7 re anigel
leid to me/ whi woundist you: ȝ schal seie
to re. re sacrament of re wōman. 7 of re
best pat becy hir: pat har re senene he-
dis 7 ten hornes/ re best whiche you seist
was 7 is not 7 schal stie fro depuelle: 7 she
schal go in to perischyng. 7 in eu dillyng
in erpe. schule woude whos nanes beu
not writū in re boke of lyf. fro re makyng
of re woud/ seynge re best pat was. 7 is u/
and ȝ is wit. who pat har wisdom/ re
senene heedis beu senene hylis: ou whi-
che re wōman sitt/ and kyngis senene be-
beu/ sybe han seidon: ou is 7 a wip comyng
not ȝit/ and whan he schal come. it bi

ne & I am no alwidwe: & I schal not ce we
lyng/and perfor in oday hir wondis schu
ren com der a mooring and hangur: & the
schal be breut in fier/for god is stronge. y
schal denie hir: & he kyngis of re eerpe schu
ren bi wepe & bi weile hem self on hir. why
the diden fornicacoon wiy hir & lyuden in
dehis: whyane in schulen se he smole of
re breuyng of it/ stoupyng a ferre to dre
de of re turnyng of it: & seying wo. wo.
yilk gret ate bawdyne & yilk stronge ate:
for in don oure y dome comey/and mar
chaundies of re arte schulen wepe on it &
more: for no man schal be more re mar
chaundies of hem/ re marchaundies of gold
& of silver & of pious stou. & of perle & of
vile & of purpur & of silk & of cotte/ & the
argmes. & al vesselis of yner & al vesselis
of pious stou. & of bras ad of yren & of mar
vil & candel & a monye/ And of swete smellig
yngis & oymenis & encence & of wyne & of
oyle & of flour & of whete & of werke beftis.
& of chape & of horsis & of cartis & of seruan
tis & of lyues of men/ and in apples of

Ad after reſe rnyngis I ſay a noue
Anngel comynge dū fro heuene
harynge gret power/and he erſe was
lytued of his glorie/and he arode wif aſtū
ge vois: & ſaide/gret babaoyne ſeldū ſel-
dū: & is maad re habitacōū of deuellis/
and re keepyng of eche butlene ſpirit: & re
keepyng of eche butlene ſoul/ & hatched: for
all ſollis dūllū of re wraye of re fornicā-
cōū of hir/and kyngis of re erſe & mar-
chantries of re erſe: dūen fornicacōū wif
hir/and mēn made rich of re vertu of de-
lias of hir/and I herde a noy vois fro heu-
ne: ſeyng my peple go re out of it: & be re
not partūis of re treſpās of it: & re ſchūle
not reſſeyne of re woundis of it/for re ſyues
of it camen al to yeneue: & re lord had myde
ou re wickidneſſe of it/ & ſaide re to it. as ſche
ȝeldid to ȝou: & double re double rnyngis at-
tir hir werkis/ in re ſame dyspūke rat ſche
meldid to ȝou: merynge re double to hir/ as
weche as ſche glorified hir ſelf & was in de-
lias: ſo weche tūrment ȝene re to hir &
weplynge/ for in hir hert ſey I ſitte a que-

to þe see: & seid / in þis viue þat greet atee ba
 baoyne shal be sent: & now it shal no
 more be founden / and þe vois of harpis &
 of unlik & of men synnyge ȝep pipe &
 tūpe shal no more be herd in it / & eche craft
 n man. & eche craft: shal no more be founde
 in it / and þe vois of p. m. shal
 nomore be herd in þe / & þe lute of laute-
 ne shal no more shyn to þe / and þe vois
 of þe husbond & of þe wyf: shal no more
 be herd in þe / for þe marchantis were
 priuys of þe ȝeþe / for in þe wichcraftis:
 al folkis crien / and þe blood of p. m.
 & of seyntis: is founden in it. & of al men þat
 beu slayne in ȝeþe

20 rxc.

Fair ȝeþe ringis þe heid a greet vois of
 many trūpis in heuene: synginge al
 leluya / ȝeþe & glorie ūtius to oure
 god. for trewe & iust beu þe dimes of hī.
 whiche demede of þe greet hore þat defou-
 lid þe ȝeþe in hī lechere / and beugid þe blo-
 de of his seruantis: of þe hondis of hī / &
 eche þe seid alleluya / and þe swike of it say-
 vp: in to woundis of woundis / and þe foure

redesue of it yf went away fro pr: & alle
falle ringis & ful clere perischeden fro pr/
and marchaundies of reles ringis. schule
nomore fynde io ringis / pr: rat ven made
riche of it: schulen stonde fer for: died of
turmeuie of it: wepyng & mornyng &
seyng. wo. wo. yll greet cite. rat was
clopid wif bys & purpur & reed starlete: &
was oure gild. my gold & p:ciouus stow
& margarets: for in on oure so many n
thens ven destitute and eche gouernour
& al rat sailen vnschipe in to place & ma-
ryners & rei ra worchen in re se: stonde
fer & creden / seyng re place of re veynyng
of it: seyng / what is ink ris greet cite:
and castiden powdre on her heedis: & m-
eden wepyng & mornyng. & seyng. wo.
wo. yll greet cite in whiche al rat ha
schippis in re se ven made riche of re pr-
sis of it: for in on our it is desolate / heue-
ne & holy apostles & profets: make ze-
ful out ioye on it: for god hay demed your
down of it / and w strouge aungel toke
vp a stoon as a greet mylstone: & cast in

ned: & lo a white hors & he sat satt on hym
was clopid fearfil & forfast/ and wyrist
wisuene he demey & fytty/ and se yren of hi
as flaume of fier. & in yeed many ^{his}
deademes/ and had a name writen. whi
che noman knew. but hee/ and he was
clopid wy a dovy spreyut wy blood: & se
name of hun was clopid se sone of god/
and se cothis sat ten in heuene: sueden hi
on white horsis. clopid wy bysyn white
& cleue/ and a swerde sharp on eche side ca
fory of his mow: sat wy it he smyte fol
lis/ and he schal rule hem wy an yren zer
de/ and he tredy se pssoure of wyu of aro
ge beiaunce of se wraye of annys god/
and he hay writen in his clop & in his he:
kyng of kyngis & lord of lordis/ & se
an angel stondinge in se sune: & he cried
wy a greet vois & seid to al buddis sat.
flowen bi se myddil of heuene/ come se &
be se gadrid to se greet soper of god: sat
se etc se fleschis of kyngis. & se flesch of
tribunes. & se flesch of stronge men & fle
sch of horsis. & of so sat sitten on hem & se

7 tivena semours. 7 se fourc wretis felen dū
7 worshipiden god sittynge ou se trone. 7
seid amen alleluia/ and a vois wente out
of se trone: 7 seid/ alle se seruāntis of ou
re god. seie se helyngis to our god: 7 se
pat diiden god. make 7 greet/ and y herd a
vois of a greet trumpe. as se vois of ma
ny watris. 7 as se vois of greet rundis
seying alleluia: for our lord god almyghty
hay regned ioye we 7 make we myght: 7
zene we glorie to hym/ for se weddyngis
of se loube camen: 7 se wyf of hym made
redy hir self/ 7 it is zoun to hir: pat she
keuere hir wy white vyllyu chynge for
whi vyllyu is iustifyge of seyntis/ and he
leid to me/ wnte pou. blessid ven sei pat he
clepid to se soper of se weddyngis of se lou
be/ and he leid to me/ seise wordis of god be
trewe/ and y feldū before his feet: to wor
shippe hym/ and he leid to me. se pou pat p
do not/ i am a seruaut myghty 7 of se weye
ren: haunng se witnesyng of ihū/ wor
shippe pou god/ for se witnesyng of ihū:
is spirit of profetac/ and y say heuene ape

For the first

serus: & þe caten on hem: & down was 30
un to hem. & þe sonhs of men biyhedid for
þe witnesynge of ihu: & for þe word of
god / and hem þat worschypiden uot þe
beest. ney þe ymage of it: ney token þe
carret of it in her forhedis ney in her
hondis & þe lyueden & regueden wy ðt a
þousand 3eiris / & oþr of deed men wyne
den uot til a þousand 3eiris ven endid /
wis is þe first a 3erisyng / 2ndly &
holy is he þat hay part in þe first
a 3erisyng / in þese meur: þe secūde
dey hay no power / but þe schule
be preestis of god & of crist. & þe schu
len regne wy hyin a þousand 3eiris /
and whānc a þousand 3eiris schulen
ly endid: satanas schal be unwūde of
his þrow / and he schal go out & schal dī
seyne folkis. þat ven on þe four cornis
of þe erpe: gog & magog / and he schal
gadur hem in to batelle: wyos noñbre
is as þe grauel of þe see / and þe fīedū bp
on þe brodenesse of þe erpe: & enurow =

fleisch of al free men & bound men. & of sma-
le & of greet and I say ye beest & ye kyng
is of ye erre. & ye cosyns of hem gadrede
to make bataille wip hym rat satt on ye
hors & wip his oost and ye beest was con-
te: and wip hir ye false profete. rat ma-
de signes biforn hir in which he discou-
de hem rat tolok ye curst of ye beest: & yf
woisshypid ye ymage of it / yesc taken
weren sent quit: in to ye poole of fier &
bynstrou and ye of weren slayn wip
ye swerde of hym rat satt on ye hors.
rat comet for of ye moir of hym. & al
buddis were fillid wip ye fleisch of hem

And I say an aungel comyng down
fro heuene. haunge ye keie of dep-
nesse: & a greet thayne in his hond and
he caughte ye dragon. ye colde serpent rat
is ye deuyl & sathanas: & he bound hy
in a thousand yeres and he sente hym
to depnesse: & closid on hym & seelid: &
he discouue nomore ye folkis: til a thou-
sand yeres be fillid / after yesc yungis wyl-
lyouner to be vpbound a litil tyme / & I say

xxi
AND I say: a newe heuene & newe erthe
for the first heuene & the first erthe
went a wey: & the see is not now / and I haue
seyn the holy cite ierusalem newe compynge don
fro heuene made redy of god. as a wyf
is ouercomen to hir husbond / and I haue
agret voys fro the throne: seyinge / lo the ta
bernacle of god is with men: & he schal
duelle with hem / and they schal be his pe
ple: & he god with hem schal be her god / &
god schal wipe awaye the tere awaye fro the
eyen of hem / and they schal no more weep
nor mourne. ney crying. ney sorow
schal be ouer: which first thingis were
awaye / and he seith that sitteth in the throne
lo I make all thingis newe / and he seith
to me / writ thou: for these wordis be
most feyful & true / and he seith to me.
it is don / I am alpha & omega. the begynnyng
& ende / I schal geue fire to the wille of the
water: to hym that thirsteth / he that thirsteth
ouercometh: schal haue the water of life
and I schal be god to hym: & he schal be

and þe castels of seyns & þe lounyd ate/
and fier cam doun of god fro heuene: &
denorid hem/ and þe deuyl pat diseyned
hem: was sent in to þe poole of fier & of
bryngston/ where bore þe best & false
profetes schuld be turmentid day & nyte:
in to worldis of worldis amen/ and þan
a greet white throne & on sitynge on
it: fro whos fyt cerye flocde & heuene
& þe place is not founden of hem/ and þe
say ded men greet & smale stoundinge
þe fyt of þe throne: & bokis weren op-
ned/ & a booke ^{was} is opened: whiche is
þe bok of lyf/ and ded men weren deme-
de of respyngis pat weren writun in þe bo-
kis. after þe werkis of hem/ and þe see þat
his dred men: pat weren in it/ and deyr & hel-
le zauen her ded men: pat weren in hem/ &
it was demede of eche: after þe werkis of
hem/ and helle & deyr weren sent in to a
pool of fier/ þis is þe secunde deyr/ and he
pat was not founden in þe bok of lyf wri-
tun: was sent in to þe pool of fier.

ye twelue names of ye twelue apostles
3 of ye londre/ and he pat spake wip me
had a goldū meſure of a reed: pat he ſch
ulde mete ye citee/ & ye ſatis of it & ye wal
and ye cite was ſett in ſquare/ and ye
lengre of it. is ſo meche. as myche as
is ye breede/ and he mat ye citee wip
ye reed. bi furlongis twelue thouſan
dis/ and ye hye & ye leugre & breede of
it ben euene/ and he maat ye wallis
of it. of an hundred & four & forty ci
bits: bi meſure of man pat is of an
gel/ and ye buldyng of ye wal per of
was of ſton iaspis/ and ye citee it ſelf
was cleen golde lik cleue glas/ and ye
foundementis of ye wall of ye citee: we
ren ouerred wip preuous ſton/ ye firſt
foundemente: iaspis/ ye ſecunde. ſaphi
rus/ ye thrid: caladonyus/ ye fourte:
ſmaragdus/ ye fyue: ſardny/ ye
ſixte: ſardius/ ye ſeuene: criſolithus/
ye eyght: berillus/ ye nyne: topaius/
ye tenth: criſopallus/ ye elen: iacinth

stone to me/ but to ferdful men & vnbile
ful & cursid & uanquellers & fornyca-
tors & to witchis & worschippers of i-
dols & to al lyens: ye part of hem shal
al be in re pool vrenyngge wif fier &
lyfston. pat is pat ye secunde deet &
conmyn of ye seuen angelis hauryge
violis ful of ye seuen last beniaices &
he spake wif me & seide/ come you & i shal
al schewe to yee ye spouse ye wif of re
lombe/ & he took vy in spyt: in to a gre
te hill & hys/ and he schewed to me ye
holy cite wthin conyngge don fro heue
ne of god: hauryge ye deerte of god &
ye lyt of it lik a p:ciuous stoon as re
stoon iaspis as cristal/ & it had a walle
gret & hy: hauryge twelue zatis & in
zatis of it twelue angelis: & ye names
writen in. pat beu ye names of twelue ly
uagis of ye sonys of isrl fro ye east yre zatis
& fro ye souy. yre zatis. & fro ye noy yre za-
tis. & fro ye west yre zatis. And ye walle
of re cite had twelue foundementis: & i he

lombe in þe myddil of þe streete of it / &
on eche side of þe flood / þe tre of lif vñ
gyngre for twelue fruitis: zeldyngre his
fruyt vñ eche mouere / and þe leues
of þe tre: ven to helpe of folkis / and
eche cursid yng schal nomore be / vt
þe lett of god & of þe lombe schulen be
in it / and þe seruauntis of hy. schulen
serue to hym / and þei schulen see his fa-
re & his name in her forhedis / and wzt
schal nomore be. & þei schulen not ha-
ue ned to þe lyt of lanterne: ney to
þe lyt of sunne / for þe lord god schal lye
ne hem / and þei schulen veyne in to
wordis of wordis / and he seide to me /
þese wordis ven moost feyful & trewe /
and þe lord god of spiritis of profens.
sent his anigel: to schewe to his ser-
uauntis. what yngis it bihonyr to be
don scone / and lo I come swiftly / 23 les-
sid is he rat hepy þe wordis of ris pro-
fec of ris booke / and I am I am: rat
herde & sey þese yngis / and aftarward y^r

ye twelue: a metelns/ and twelue ja
tis ben twelue margarets. bi eche/ and
eche jate was of eche margarete/ and
ye firtis of ye ate weren ^{cleus} gold: as of
glas ful schynnyng/ & i say no temple
in it/ for ye lord god almyghti & ye lombe
is temple of it/ & ye ate hay now ned
of sune ney moone: yat ye schyne in
it: for ye deerte of god schal lyue it:
& ye lombe is ye luyterne of it/ and fol
lows schyden in ye lyt of it walle: &
ye hyugis of ye eerre: schyden by yuge
her glorie & onour in to it/ & ye jates
of it schyden not be clostid bi day/ and
nyght schal not be yere/ and ye schule
byngge & glorie & onour of folles in
to it/ ney ony man defoulyd & doyuge
ab homination & lesyuge: schal entre
in to it/ but ye yat ben writen: in ye
book of lyf and of ye lombe/

xxv
And he schewid to me a fload of
quik water schynnyng as cristall:
comynge forth of ye lect of god & of ye

te & hyu dainy: & ye schynnyge morowe
sterre / & ye spirit & ye spouse: seie co
me you / & ye pat hely: seie come you /
& ye pat ristly come: & ye pat wole: ta
ke ye freely ye water of lyf / & I witnesse
to eche man: heerynge ye wordis of pro
fessie of yis booke / if ony man schal put
to yese yingis & god schal put on hyu
ye beiaunce writū in yis booke And if a
ny man do a weie of ye wordis of ye booke
of yis professie: god schal take a weie ye
part of hyu. fro ye worke of lyf & fro y
holy are. and fro yese yingis yat ben wri
tū in yis booke seie ye pat hely wit
nesse of yese yingis & come soone amen
come you lord ihu / ye gince of oure lord
ihu crist: be wy you alle. Amen.

ihū crist be wy
Alle Amen
Alle Amen
Alle Amen

Johu Thorp

I had herd & seyn I felde don: to worldschipe
bifor I fert of I aungel rat schewid to
me reke yungis/ and he leid to me / so you
rat you do not for I am seruauit my
yet I of I viften profetis: & of hem rat
kepen Ie wordis of profetie of Iis holic
schipe you god / & he leid to me / Sig
ne uerif seel you not Ie wordis of pro
fetic of Iis wok / for Ie tyme is ny / he
rat noyve: uone he 3it / & he rat is in ful
Iis Ietr foule 3it / and a iuste man: be
iustified 3it / & Ie holy be halowid 3it /
In I come soon & my miderwif me: to
3eld to eche man after his werkis / I am
nuphe & to Ie first & Ie lest & bigynnyge
& Ie ende: blesse ben Ier rat Ie aischen
Ier stoules: rat Ie power of hem be in
Ie tree of life & Ie uare vizatis in to Ie ruf
for Ie youtfouy Iouandis & Ie wifis &
bnechastemen & manquellers & seruyge
to yolis & eche rat lover & maky lesige
I dhis sent my aungel to witnesse to
you Ie reke rungis in churche / I am Ie ro

Wher & foaces shulle be voyded.
 en langage & shulle cece. en one
 or shal be dystored for atri the kno
 wen and atri the pferes. But wha
 pat shal come yat is pfit. ying
 p is of pti shal be avoided. Whan
 y was alitil child. y spak as alitil
 child. y vnderstode as alitil child.
 y yonr as alitil child. But whan
 y was made man. y avoided yo
 yngt & weer of alitil child And the
 oren wolbe in am. vnderknosse
 But yam face to face nobe y know
 of pty. But yam ythy al knowe. as y
 am knowen and nobe deoollo
 fery hope & charite. yea the p
 be most of yea. is charite.

I am the president of the
 Council of the King of France
 9-20th day of the month of January
 Vincent and de Gor. 1540
 ad septe m. 1540.

I H



I f y speke wth tūges of men
 & of anget. & y haue not charite.
 y am made ad brasse sounding. or
 aymbal tynkyns. and yf ytt y
 haue yfowis & knolynge al myste
 reos. & al kyngs. & yf y haue al
 fowis. so y y moue hilles fro the
 place. & y haue not charite y
 nought. and yf y dothe al nys go
 yn to y mekis of pore men.
 and yf y breake my body. so y
 y breu. & yf y haue n^t charite
 it dothe to me noþynge. charite
 yf pacyens. it is bondyd. charite
 enuyeth not. it doth not wythh
 it is n^t blothen. it is not conuocous.
 it doth not yf yngt yf beu hie
 othen. it is not sturid to wrappe.
 it yentep not much. it is not
 wythhynasse. But it ioueth to the
 me to tynpe. it suffyres al yngt. it
 beloues al yngt. it susteynes
 al yngt. charite falles not don.

[illegible]

Johnis Regiomontani Mathematici

Post mille expletos a partu virginis annos
 Et post quingentos rursus ab orbe dates
 Octogimus octavus mirabilis Annus
 Ingruet: is secum tristia fata Trahat
 Si non hoc anno totus dissolvitur orbis
 Si non in nihilum terra frantumq₂ ruant
 Cuncta tamen mundi sursum ibunt atq₂ decorum
 Imperia et Luctus unūq₂ grandis erit

This is the famous prophecy of the
 end of the world in 1588 made by
 Johann Kepler of Regensburg
 in mid 15th century. A translation can
 be found in Martinus's 'Defeat of the
 Spanish Armada' I Cape 1959 page 100

G.G.

~~Feb 18 1863~~ Feb 18 1863

三



here begynney a prologe on ye pisse of lath

Wit
by myself
here
The Lord is my portion

in the world

Oh

In stabiles enim sunt res humane

Qui stat, videa ne cadat

4 Si sciret non erat se tam go dno



Wright

Wright well to bed

In the year or in the year
Heard & saw & says the boy
for of the whole wedding
Camest to rest

Dear & for a year for
Best for of the whole wed.
Lings
A

Handwritten text, likely a manuscript or ledger, featuring a grid structure. The text is heavily obscured by ink smudges and scribbles. Legible fragments include:

Top right: ...an ... to ... of ...

Top left: ...

Center: ...

Bottom left: ...

Bottom right: ...

Quite perfect

Bought at Harmsworth Sale

16.X.1945 Lot 2034

New End papers and back repaired
by Sangars & Sybilffe Dec 1945

— George Gordon

SIGNATURES:

fol. 11, 35, 58 Sir John Shaw 1st Mayor of London 1501 &
81, 91, 101. Nephew of Sir Edmund Shaw (see DNB)

to 20 William Lyngdon

to 32 Sir Thos. Venable knighted in 1544

to 79 John Richardson

to 80 Humphrey Barre

to 90 John Hutton

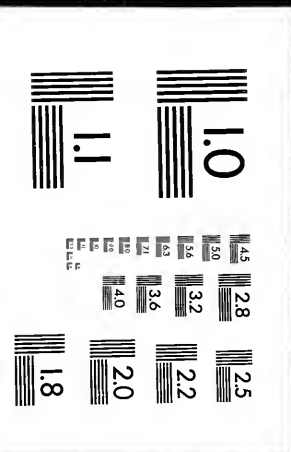
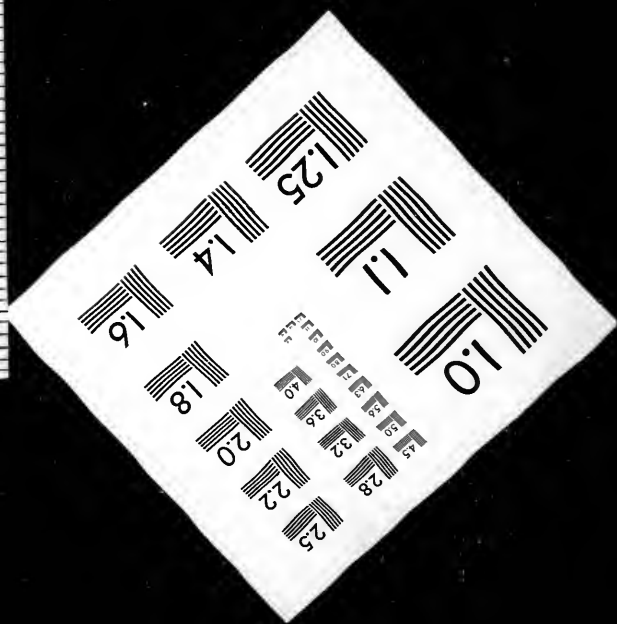
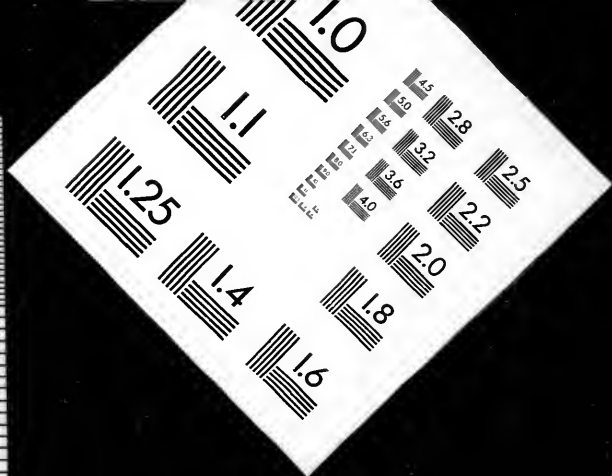
to 105 John Thorne

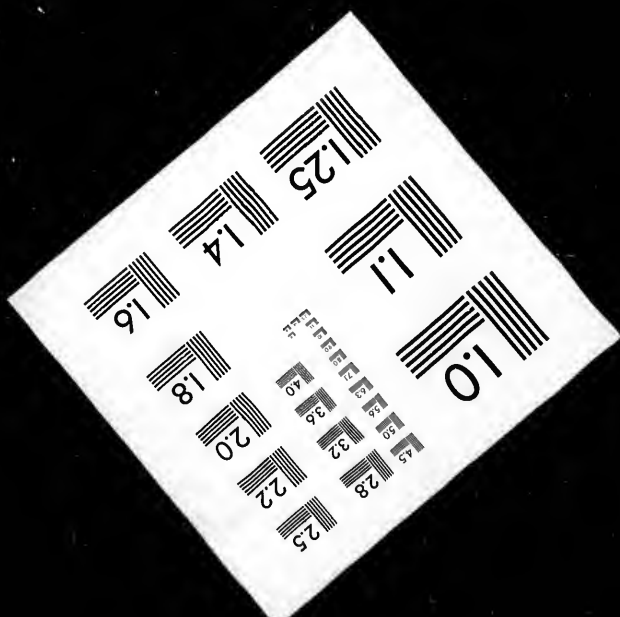
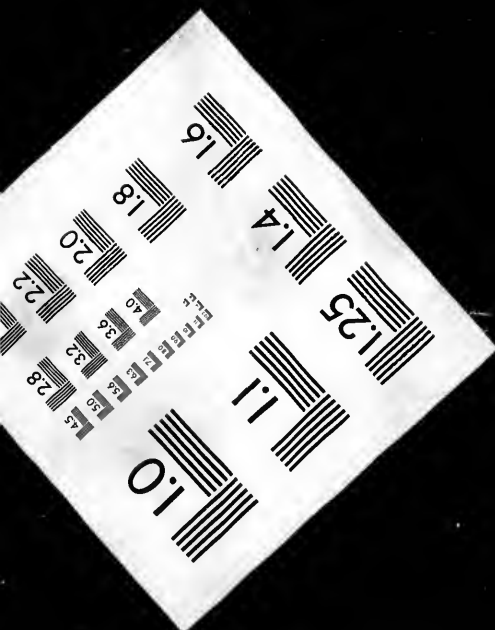
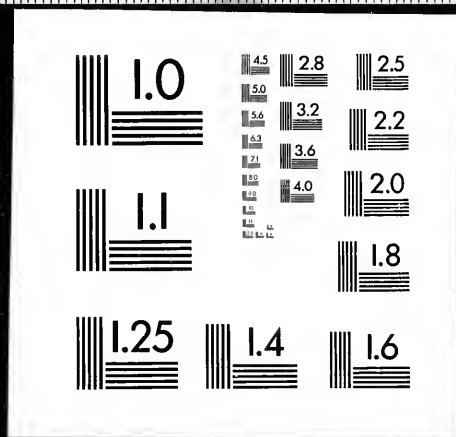
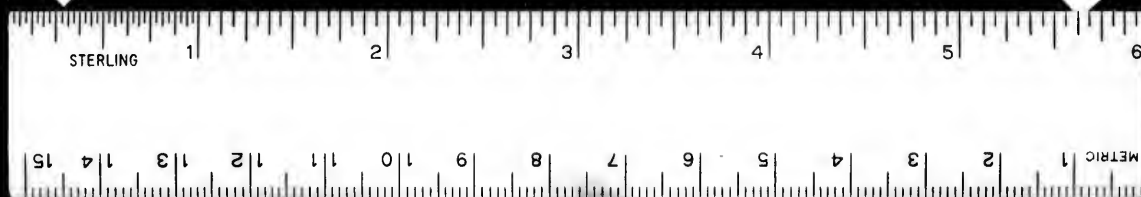
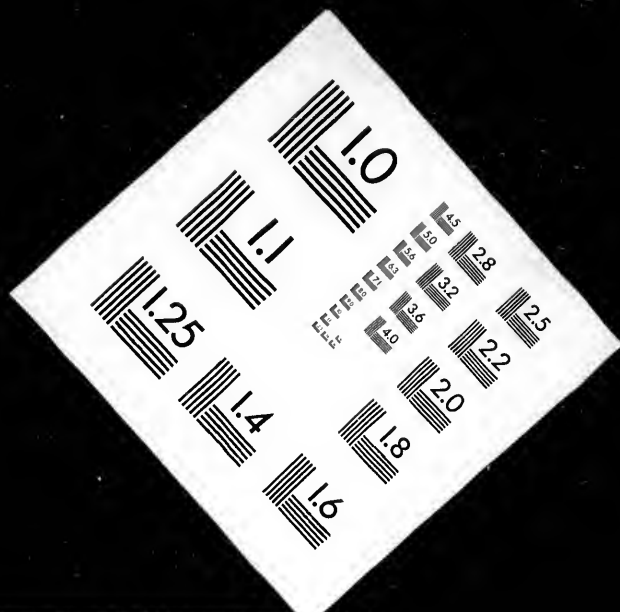
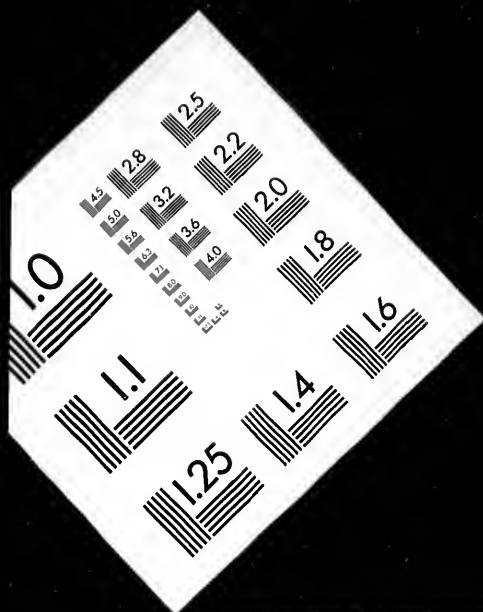
to 106 John Smalwood & also John Hurleston
Archdeacon of Richmond 1496-5

to 107 John Shawe, Priest of Sandbourne Church

* Collet's father was Lord Mayor in 1486 & 1495







RBC
MS.
529
superv'd

Bible. N.T. English (Middle English).
Wycliffe. Selections. 15th cent.
Wycliffite Bible : ms., [ca. 1425].
1 v. (108 leaves) : vellum bound in
pigskin over boards ; 14 cm.
Described in: Sothby's London
catalog, 26th Nov. 1985, item 109.
Contents: Acts. - James. - Peter. -
John. - Jude. - Revelation.

purchased at Sotheby's auction 11-26-85 £30,800(\$50,000)

I. Wycliffe, John, d. 1384.

II. Title

cataloged 1-16-86

NcU 13029540 ROBE NOCRsl

1

2

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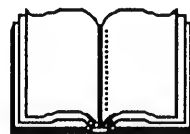
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